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## Russian Oregon: a history of the Russian Orthodox Church and settlement in Oregon, 1882-1976

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AN ABSTRACT OF THE THESIS OF David B. Cole for the Master of Arts in History presented May 12, 1976.

Title: Russian Oregon: A History of the Russian Orthodox Church and Settlement in Oregon, 1882-1976.

APPROVED BY MEMBERS OF THE THESIS COMMITTEE:

  
John P. Cavarnos, Chairman

  
Basil Dmytryshyn

  
Gordon B. Dodds

The historical record of the Orthodox Church's missionary efforts in North America and of the development of a viable local church administration is extremely scarce at best. No major scholarly work exists in English covering the historical development of any of the national Orthodox jurisdictions which followed the mass immigrations of Arab, Greek, and Slavic Christians to the New World. More unfortunately, few scholarly records exist of local or regional church histories. In a very real sense, until these

"grass roots" histories are gathered and recorded, no truly complete history can be written on Orthodox Christianity in North America.

The researcher attempting to compose such a "grass roots" religious or ethnic history, then, is confronted with two immediate problems: the total lack of any suitable secondary sources related to such local histories and hence, the lack of a suitable outline or structure to model. The first problem is easily surmounted by becoming familiar with local resources, especially church archives, libraries, local newspapers, historical societies, governmental and private agencies, and of course, the people who have lived the history. The researcher soon discovers how to balance oral interviews, which are sometimes factually vague, with primary documents, which often fail to communicate the human side of history. In short, the serious research of local religious or ethnic history will often discover a deluge, rather than an absence of sound primary data.

How to organize this wave of information then becomes the chief problem. The author hopes that the structure of this history of Russian settlement and church life in Oregon offers a viable outline to follow. A general history of the early development of the Orthodox Church in America is presented as an introduction to give the reader a feeling for what led to the establishment of the Russian branch of the Orthodox Church in Oregon and of how it re-

lated to the growth patterns of the Orthodox Church throughout North America. The body of this is a chronological history of the Russian Orthodox Church and settlement in Oregon, with each chapter focusing on different stages of this historical development. A concluding chapter summarizes this history, compares it to the patterns of other local and national Orthodox groups, and offers "educated guesses" on the future of Orthodoxy in Oregon and America. Until such time as complete histories of the Orthodox Church in America are written, any comparisons between local and national developments must remain just that, "educated guesses."

The Orthodox Faith arrived in Oregon in the 1880's with immigrants from Alaska, Europe, and the Middle East. Initially these groups worshiped together, in a Russian chapel in East Portland, following a pattern common to other Orthodox parishes in the American West. Soon, however, feelings of ethnic separation destroyed this initial catholicity and the Greeks (1907), Syrians (1934), and Ukrainians (c. 1959) established their own parishes away from Holy Trinity Russian Orthodox Chapel (1894-1927) and St. Nicholas Russian Orthodox Church (1927-1976). Other ethnic groups, such as the Serbs and Bulgarians, remained with the Russians, due to a lack of their own resources and sufficient numbers. St. Nicholas Church was increasingly Russified following small waves of new Russian immigrants in

the 1920's and 1950's. This Russification was another factor which drove away non-Russian Orthodox and discouraged converts. By the late 1960's, due to a lack of new immigrants and to the loss of old immigrants, St. Nicholas Church was slowly dying. The arrival in the 1970's of a new breed of energetic, Americanized priests literally resurrected the parish, which is now growing, Americanizing, and preparing to build a new church building in West Portland. Whether St. Nicholas Orthodox Church can meet the missionary challenge offered by a non-Orthodox population remains the challenge of the future facing the Pacific Northwest's oldest Orthodox parish.

RUSSIAN OREGON: A HISTORY OF THE  
RUSSIAN ORTHODOX CHURCH AND SETTLEMENT IN OREGON, 1882-1976

by  
DAVID B. COLE

A thesis submitted in partial fulfillment of the  
requirements for the degree of

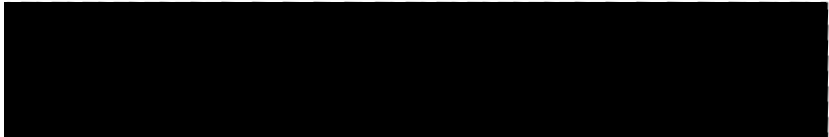
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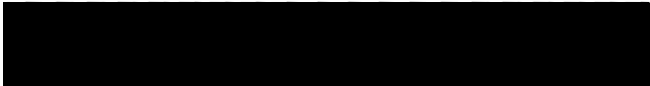
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TO THE OFFICE OF GRADUATE STUDIES AND RESEARCH:


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To my Godfather,

Gabriel Vladimirovich Krivoshein



## ACKNOWLEDGEMENTS

Numerous individuals assisted in various ways the writing of this history. The author would like to cite some few whose special help is here appreciatively acknowledged: Drs. John Cavarnos, Basil Dmytryshyn, and Gordon Dodds, of the History Department of Portland State University, for sound technical advice; Fr. Seraphim Gisetti, Rector of St. Nicholas Orthodox Church, Portland, Oregon, for assistance with Orthodox ecclesiastical terminology and for proofing the historical accuracy of the last three chapters; the Oregon Historical Society, for the unlimited use of its fine library and archives; Bev Moran and Marge Burns of the Recording Section of the Multnomah County Court House, for patient assistance in locating all the property deed records for the Russian Orthodox Church in Oregon; Vera P. Krivoshein, my "Russian grandmother", for priceless information on the origins of Russian settlement in Oregon and for technical and content advice; Fr. Alexander Schmemmann, Dean of St. Vladimir's Orthodox Theological Seminary, Tuckahoe, New York, for convincing the author of the historical importance of this thesis; Elizabeth Baldridge, Fran Fantetti, and Jennie Tucker, for painstakingly typing the first drafts and final copy of this history; Alan L. Brown and my wife, Barbara L. Cole, for carefully proofing the total contents

of this thesis for structural errors; and countless local governmental workers, librarians, and present and former parishioners of Oregon's Orthodox community, who aided the author in locating documents, photographs, and curious anecdotes.

Special gratitude is reserved for the man who above all others made this record of the Russian Orthodox Church and Russian settlement in Oregon possible, by living its history and preserving its documents: Gabriel Vladimirovich Krivoshein.

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## INTRODUCTION

The historical record of the Orthodox Church in North America has, at best, been sporadic and, more often than not, non-existent. This fact is true for all the national jurisdictions, including the oldest, the former Russian Orthodox Greek Catholic Metropolia (now the Orthodox Church in America). To the author's best knowledge, no scholarly record of the overall historic development of the Orthodox Church in the Western Hemisphere exists in English. Archimandrite Seraphim's The Quest for Orthodox Church Unity in America, the OCA's new bicentennial publication Orthodox America 1794-1976: Development of the Orthodox Church in America, and a few scattered journal articles are the best present efforts. Each has its obvious limitations. Archimandrite Seraphim's work, although well organized and documented, is limited to the narrow focus of its topic: a record of the efforts to reunite the various national Orthodox jurisdictions, divided since the collapse of the administration of the Russian Orthodox Church in North America after 1917. Orthodox America 1794-1976, an entertaining collection of parish histories, anecdotes on outstanding personalities, and priceless photographs, is perhaps the best start towards a complete record of the Orthodox Church in North America. At the same time, it suffers from the rather large shortcomings

of confused organization, no bibliography, no footnotation, and not even an index.

However, there are quite legitimate reasons for this lack of historical record, which will enable the reader to better appreciate the efforts of the above-mentioned authors. Quite simply, local parish-level historical records are missing, lost, or only briefly notated. The confusion and chaos of the years following World War I, when Russian parishes in America fought each other literally and legally, resulted in the complete destruction of many priceless documents. This very tragedy happened in Seattle, where the first St. Spiridon Church was lost to a pro-Bolshevik faction and closed. Elsewhere, private individuals made off with parish documents or destroyed them. Also, during this time of troubles, clergy were too busy surviving one conflict after another to calmly keep accurate parish records.

Following closely on the heels of postwar chaos came the Great Depression. During that time many small parishes folded altogether, while others did well to keep the doors of the church open and a few dollars a month in the hands of the priest (if they could afford one). Few people took time to record parish life, take precious photographs, or otherwise preserve local history. Without this foundation of accurate and detailed local or regional histories, the overall history of the Orthodox Church in America cannot yet be completely recorded.

St. Nicholas Russian Orthodox Church in Portland,

Oregon, is a fortunate exception to the normal course of events, having several characteristics which make it an ideal subject for the "grassroots" research so necessary before an accurate and complete record of the Orthodox Church in America can be made. Firstly, St. Nicholas Church experienced the same vicissitudes that afflicted most other Russian parishes after the First World War, but at such an early stage in its development that the trials were not fatal. Secondly, the parish is the only Russian Orthodox Church in Oregon, which made the author's task immeasurably easier and facilitated a genuinely detailed examination of a state-wide parish. Thirdly, the parish is a direct descendent of the first consecrated Orthodox house of worship in the Pacific Northwest and one of the oldest in the West, Holy Trinity Chapel, 1894-1925. Hence, the author was able to follow all the periods of Russian immigration to America in the history of one local church. Finally, the most important factor of all: this parish had the rare fortune to have among its members one man who had for over fifty years collected and preserved its irreplaceable documents, letters, bulletins, manuscripts, news clippings, and photographs: G.V. Krivoshein.

Gabriel Vladimirovich Krivoshein, a former Tsarist officer, came to Seattle from Harbin, China, in 1923. After working briefly on the Union Pacific Railroad, he moved to Portland, Oregon, and began a life-long career as a humble cabinet maker. Yet, from the start, in spite of poverty and suffering, he labored to reestablish a viable Russian

Orthodox parish in Oregon. He became one of the first four trustees of the soon-to-be-closed Holy Trinity Chapel, and then one of the fourteen "Founding Members" of the new St. Nicholas Russian Orthodox Church of Portland, Oregon. Now, nearly fifty years later, at eighty years of age, Gabriel V. Krivoshein and his wife, Vera, are the last surviving active Founding Members. The author is convinced that had Mr. Krivoshein not lovingly preserved the documents he did, and been eagerly willing to share the memories of a half-century of struggle on behalf of the Orthodox Church, the compilation of this history of the Russian Orthodox Church in Oregon would have been severely limited.

In addition to the outstanding resource of Gabriel V. Krivoshein, and his wife, Vera Petrovna, the author utilized numerous local agencies and organizations to discover the wealth of primary data cited in the Consulted Bibliography of this work. If nothing else, the compilation of this history demonstrates that one can create something from nothing! With absolutely no scholarly model to follow and little initial familiarity with the myriad sources of local records, the author eventually discovered the following to be excellent sources of documentation: the Multnomah County Library's index of the two largest Oregon newspapers, the Oregonian, and the Oregon Journal; the archives of the parish of St. Nicholas, particularly parish council minute books, photographs, and historical notes taken by John M. Stalberg and Gabriel V. Krivoshein; the Multnomah County Court House

Recording Section for property ownership records; the Oregon Historical Society for its collection of Sanborn Fire Insurance maps of Portland, microfilmed Oregon newspapers, and the photo-reproduction services of its fine library; Portland State University Library for secondary sources on Orthodox immigration to the New World; local Orthodox personalities for oral reminiscences and helpful leads; Fr. Seraphim Gisetti, for his collection of Orthodox periodicals; and many other local governmental agencies for marriage licenses, death certificates, building permits, and the like. In short, the construction of this history was an excellent exercise in the utilization of local resources.

In fact, the author received no aid from the Diocese of San Francisco and the Western United States, to which St. Nicholas Church belongs, leading to the conclusion that diocesan historical records are most likely as poorly kept as many local parish records. Hence, local parishes will have to rely upon themselves and local resources, if they are to begin the "grassroots" history so necessary for the survival of the written history of the Orthodox Church in America. This thesis should abundantly prove that such "grassroots" history is possible to compile, once one becomes familiar with the numerous local resources, particularly libraries, government offices, parish archives, newspapers, and older parishioners. Hopefully, this history will offer both inspiration and structure to other parishes throughout North America.



## CHAPTER I

### PREHISTORY (1741-1882)

The first Orthodox Christians to settle in the New World were Russian fur traders (promyshleniki) who came in increasing numbers to Alaska and the Aleutians following Bering and Chirikov's discovery of those lands in 1741; and some five hundred Greeks who were recruited by the British in 1767 to settle Florida, recently acquired from Spain. Only the Russian settlements endured. The Greek settlement at New Smyrna, some seventy-five miles south of St. Augustine, lasted only from 1768 to 1777, when the few surviving colonists moved north to St. Augustine. The Greeks had suffered terrible hardships at New Smyrna, which decimated their numbers. The survivors remained briefly at St. Augustine, where it is believed they met and worshipped at a structure called today "Avero House." It seems certain that no formal church or chapel was constructed, nor was a priest ever obtained. The Florida Greek colony then disappeared altogether and, with the exception of scattered individual emigration from Greece, especially after the Greek Revolution in 1821, there were no large numbers of Greeks entering the United States until the late 1860's.<sup>1</sup>

Russian settlement in Alaska, however, continued to

grow in waning years of the eighteenth century, especially after the arrival of the co-owner of the Shelikhov-Golikov Fur Trading Company, Gregory Shelikhov. Shelikhov arrived at Kodiak in 1784 to personally direct the expansion of his fur-trading company and to protect it from rival entrepreneurs.<sup>2</sup> He sent glowing reports back to the Russian government in St. Petersburg, which included information on the pagan native population's yearnings for Christianity, description of the efforts made to baptise them, and a claim that his company had constructed a chapel at Kodiak. All claims proved less than true, but the Holy Synod of the Russian Orthodox Church was enticed to send eight monks from the monasteries of Valaam, Konev, and St. Alexander Nevsky. Under the leadership of Archimandrite Ioasaf (Bolotov), the group consisted of the Hieromonks Juvenaly and Makary, the Hierodeacons Afanassy, Nektary, and Stephen, and the Monks Ioasaf and Herman. The group took nearly a year to traverse the distance from Valaam to Russian America, arriving September 24, 1794. Not only did the small group discover Shelikhov's duplicity, but they encountered a life every bit as hostile and forlorn as their Greek Orthodox lay brethren had found earlier in Florida. Yet, within two months, the monks had finished the first Orthodox temple of worship in the New World, Holy Resurrection Church at Kodiak, completed November 21, 1794. By 1796 over twelve thousand native Aleuts, Eskimos, and Indians had been baptised and the monks had begun a process that would endure into the present

century: defense of the Alaskan native peoples from white exploitation.<sup>3</sup>

The evangelization of the Alaskan native peoples did not run smoothly, however. Not only was there constant and obvious conflict with the promyshleniki, especially under the management of Alexander Baranov,<sup>4</sup> but also the natives were not always friendly to either group of whites. Hieromonk Juvenaly was killed by natives in 1795, through a misunderstanding by them of his intentions.<sup>5</sup> Other monks in the group were less than eager to venture into the wilds after Hieromonk Juvenaly's death. Only the Monk Herman continued steadfastly to teach and defend the Alaskan natives, for which efforts he was canonized in 1970.<sup>6</sup>

In spite of a less than auspicious start, the Holy Synod decided to establish a missionary bishopric in Alaska and called Archimandrite Ioasaf back to Russia, where he was consecrated Bishop of Kodiak, Vicar of Irkutsk, in April, 1799. The first Orthodox Bishop of Alaska never made it to his see, however, for he and Hieromonk Makary and Hierodeacon Stephan drowned in a shipwreck near Unalaska in May of the same year. The New World would not have another Orthodox bishop for forty years.

After the untimely death of Bishop Ioasaf in 1799, the Orthodox Church's missionary effort waned. Eventually, only St. Herman remained of the original group sent in 1793. In 1824 Fr. John Veniaminov-Popov arrived at Unalaska in the Aleutians. Fr. Veniaminov was to become perhaps the great-

est Orthodox bishop of Alaska and eventually the Metropolitan of Moscow. He remained in Unalaska until 1834, when he moved to New Archangel (Sitka). Before he left the Aleutians, he had written the first Aleut grammar, built the first Unalaska church, baptised nearly the whole population of the island, and translated into Aleut the Divine Liturgy, a catechism, and the Gospel of St. Matthew. At Sitka, he did the same with the fierce Tlingit (Kolosh) Indians. In 1838 he returned to Russia to share the results of his efforts in America. The Holy Synod was so pleased that on December 15, 1840, Fr. Veniaminov was consecrated Bishop Innocent of Kamchatka and Alaska, a post he held until 1858. In 1845 he established the first Orthodox seminary in the New World, at the Mission House in Sitka. The seminary actively educated native clergy until its removal to Yakutsk in Siberia in 1858. Between 1844 and 1848, Bishop Innocent had constructed St. Michael's Cathedral, to replace Bishop Ioasaf's never-used cathedral at Kodiak, which was closed in 1811. In 1850, Bishop Innocent was raised to Archbishop and, in 1852, he was given control of the Diocese of Yakutsk. Although still Bishop of Sitka, Innocent was no longer able to spend much time in his beloved Russian America, and finally, in 1858, a vicar-bishop was appointed for Alaska, Peter (Lysakov). Bishop Peter was called back to Russia the same year that Alaska was purchased by the United States, 1867, to be replaced by Bishop Paul (Popov), a meek and peaceful man. The following year witnessed the

elevation of Archbishop Innocent to the highest ecclesiastical rank of the pre-1917 Russian Orthodox Church, Metropolitan of Moscow, a position he held to his death in 1879.<sup>8</sup>

The elevation of Innocent to Metropolitan of Moscow in 1868 was a fitting finale to the first missionary efforts of the Russian Orthodox Church in North America, for he marked its greatest stage of development and has been rightly called the "Apostle of Alaska." After his departure and especially after the sale of Alaska to the United States in 1867, the situation of the Russian Orthodox Church in Alaska deteriorated. Most of the Russian population departed after 1867, leaving the natives with few clergy and little support. In 1870 Alaska was made a separate diocese from Kamchatka. So poor was the situation in the Alaska Diocese that the see was unofficially transferred to San Francisco in 1872, under Bishop Paul's successor, Bishop John (Mitropolsky).<sup>9</sup>

The transference of the episcopal see was made in 1872 for an additional reason than the end of Russian control in Alaska. By the 1870's it was becoming evident to the Holy Synod that the situation of the Orthodox Church in America was undergoing a change. While the evangelization of the Alaskan native peoples seemed to be over, emigrants from Russia and other East European countries were beginning to arrive in large numbers in America. Haphazardly, parishes of mixed nationalities began to appear in the continental United States, especially in the West and the South.<sup>10</sup>

Although there is some evidence of an active parish of Greeks, Syrians, Serbs, and Russians in Galveston, Texas, as early as 1862,<sup>11</sup> the generally accepted first-established parishes outside of Alaska were those of New Orleans and San Francisco, both initially organized in 1864. The first temple of worship in the continental United States was, of course, Holy Trinity (originally St. Helen's) Chapel at Fort Ross in California, established in 1812 and abandoned in 1841, with the sale of Fort Ross to the Swiss, John Sutter. Holy Trinity Chapel, however, was never an independent parish, nor did it ever have a regular priest. Hence, both San Francisco and New Orleans can claim title as the first recognized independent Orthodox parishes outside of Alaska. Both parishes were of mixed nationalities, the former lead by Greeks, with Slavs and Syrians, and the latter predominately Russian, with some Serbs and Greeks. Fr. Nicholas Kovrygin and Reader Basil Shishkov were called from Sitka Cathedral in 1868 to serve the new San Francisco parish. In 1870 the third "proto-parish" appeared, organized by Fr. Nicholas Bjerring in New York. From this time on, Orthodox parishes would mushroom as increasingly larger numbers of Orthodox Christians journeyed to the New World.<sup>12</sup>

Among the many nationalities were emigrants from Russia. Beginning in the 1880's, they came in large numbers to America, primarily to the East Coast, to find jobs, strike it rich, and then return to the old country to buy a farm and settle down. The desire to get rich quickly also

motivated the other Slavs, the Syrians, and the Greeks. However, some Russian emigrants had further reasons to come to the New World, which made for a more permanent stay. Many Russians and Ukrainians fled conscription into the Russian army or went AWOL when conscripted. Others, especially after the 1905 Revolution, were revolutionaries and personae non gratae in the motherland. These last two groups tended to stay in America, for obvious reasons, and were anti-Tsarist and, often, anti-church. They wanted nothing to do with any institution of the hated Tsarist state, including the Russian Orthodox Church, and would eventually welcome the Bolshevik Revolution of 1917.<sup>13</sup>

Thus, the Orthodox Church expanded in the United States, with the arrivals of more Slavs, Syrians, and Greeks, with the mass-reconversion of some 29,000<sup>14</sup> Uniates (Eastern-rite Roman Catholics) between 1892 and 1909, and with the steadfast devotion of the first Orthodox converts, the Alaska native peoples. Bishop John departed for Russia in 1876, to be replaced in 1879 by Bishop Nestor (Zakkis), who drowned in the Bering Sea in 1888. It was sometime under Bishop Nestor that one of these humble and devout Alaskan natives, a creole (half Russian, half Aleut) named Lavrenti Chernov, arrived in the Pacific Northwest, in Portland, Oregon, to find a job, bury a wife and daughter, and build the first Orthodox chapel in the Northwestern United States.

## NOTES TO CHAPTER I

<sup>1</sup>Alexander Doumouras, "Greek Orthodox Communities in America before World War I," St. Vladimir's Seminary Quarterly, 11, No. 4 (1967), 173; Theodore Saloutos, The Greeks in the United States (Cambridge, Mass.: Harvard University Press, 1964), p. 21; "1768: St. Photios Shrine" (printed pamphlet, St. Photios Memorial Shrine Committee, Greek Orthodox Archdiocese of North and South America, New York, n.d. [1975]); and Constance Tarasar, ed., Orthodox America, 1794-1976: Development of the Orthodox Church in America (Syosset, N.Y.: Orthodox Church in America, 1975), p. 37. Information on the New Smyrna colony is scarce at best and dates are different in each of the above sources. The author selected the dates given in the pamphlet published by the Greek Orthodox Archdiocese, which is in the process of building a memorial shrine and chapel at the site of Avero House in St. Augustine, Florida, to the memory of these unfortunate first Greek settlers in the New World.

<sup>2</sup>For general background information on Russian activities in Alaska, see: Hector Chevigny, Russian America: The Great Alaskan Venture, 1741-1867 (New York: Ballentine, 1973); and Clarence C. Hulley, Alaska: Past and Present (8th ed.; Portland, Ore.: Binfords and Mort, 1970), pp. 30-202.

<sup>3</sup>The information in the remainder of this chapter, on the establishment of the Orthodox Church in North America, comes chiefly from the following five sources: Basil M. Bensin, Russian Orthodox Church in Alaska, 1794-1967 (Sitka: Russian Orthodox Greek Catholic Church of North America, Diocese of Alaska, n.d. [probably 1967]), pp. 3-73; His Grace Bishop Gregory [Afonsky], "The Beginnings of Orthodoxy on the West Coast," Orthodox Church, 9, No. 8 (October 1973), 5; Dmitry Grigorieff, "The Orthodox Church in America from the Alaska Mission to Autocephaly," St. Vladimir's Theological Quarterly, 14, No. 4 (1970), 196-205 (the same article appears in a condensed version under the title "The Orthodox Church in America: An Historical Survey," in The Russian Review, 31, No. 2 [1972], 138-152); Archimandrite Serafim [Surrency], The Quest for Orthodox Church Unity: A History of the Orthodox Church in North America in the Twentieth Century (New York: Saints Boris and Gleb Press, 1973), pp. 14-23; and Tarasar, Orthodox America, pp. 14-81. For a survey of the establishment of the Russian Orthodox Church in Alaska (Russian America), see: Vsevolod Rochau, "The



Origins of the Orthodox Church in Alaska," Orthodox Alaska, III, No. 1 (1973), 1-23, and No. 2 (1973), 1-5. For specific information on the beginnings of the defense of Alaskan native peoples by the Russian Orthodox Church, see: Vsevolod Rochau, "St. Herman of Alaska and the Defense of Alaskan Native Peoples," St. Vladimir's Theological Quarterly, 16, No. 1 (1972), 17-39. The same article appeared in Orthodox Alaska, II, No. 1 (1972), 1-13, and Nos. 2-3 (1972), 1-8.

<sup>4</sup>Grigorieff, "The Orthodox Church in America," p. 199 (SVTQ).

<sup>5</sup>Bernard G. Hoffman, ed., "A Daily Journal Kept by the Rev. Father Juvenal, One of the Earliest Missionaries to Alaska," Kroeber Anthropological Society Papers, No. 6 (June 1, 1952), 26-59.

<sup>6</sup>B.F. Golder, "Father Herman-Alaska's Saint," Orthodox Alaska, IV, No. 6 (1974), 1-10; "Humble Alaskan Canonized Saint: Monk Befriended Natives," Portland, Ore., Sunday Oregonian, August 9, 1970, p. 1; Rochau, "St. Herman of Alaska," pp. 17-39 (SVTQ); and Tarasar, Orthodox America, pp. 24-25, 294-300.

<sup>7</sup>For a very brief account of Bishop Ioasaf (Bolotov), see Tarasar, Orthodox America, p. 16.

<sup>8</sup>For additional information on the life and works of this rather remarkable cleric, Innocent (Veniaminov-Popov) of Alaska, who is in the process of being canonized by the Patriarchate of Moscow at the request of the Orthodox Church in America (OCA), see: "The Life and Labors of Innocent, Archbishop of Kamchatka, of the Kurile and Aleutian Islands, Subsequently Metropolitan of Moscow," Orthodox Alaska, V, No. 5 (1975), 31-43; Vsevolod Rochau, "Innocent Veniaminov and the Russian Mission to Alaska, 1820-1840," St. Vladimir's Theological Quarterly, 15, No. 3 (1971), 105-120; and Tarasar, Orthodox America, pp. 21-23.

<sup>9</sup>Grigorieff, "The Orthodox Church in America," pp. 200-201 (SVTQ); Hulley, Alaska, pp. 193-221; and Tarasar, Orthodox America, pp. 20-33. The destruction of civilized society in Russian America brought about by the sale of Alaska to the United States in 1867 is a historic fact not always admitted by Americans. The Orthodox Church in Alaska, although weak and impoverished after 1867, continued its defense of Alaskan natives, this time against rapacious American freebooters rather than Russian promyshleniki.

<sup>10</sup>Doumouras, "Greek Orthodox Communities," pp. 173-186; and Tarasar, Orthodox America, p. 27-39.

<sup>11</sup>Doumouras, op. cit., p. 179; and Tarasar, op. cit., pp. 37-38.

<sup>12</sup>Doumouras, op. cit., pp. 177-186; and Tarasar, op. cit., pp. 33-42.

<sup>13</sup>For one of the few book-length sources on Russian immigration to America, see: Jerome Davis, The Russian Immigrant (New York: Macmillan Company, 1922; reprinted by Arno Press and The New York Times, 1969), especially pp. 6-15. For information on Ukrainian immigration to North America see: Volodymyr Kubijovic, Ukraine: A Concise Encyclopedia (Toronto: University of Toronto Press, 1971), pp. 1100-1193.

<sup>14</sup>Tarasar, Orthodox America, p. 52. The same source claims an eventual total of 90,000 Uniates returning to Orthodoxy in America (p.48), while Grigorieff claims a final total of over 225,000 (Grigorieff, "The Orthodox Church in America," p. 202 [SVTQ]).

## CHAPTER II

### THE EARLIEST YEARS (1882-1923)

Lavrenti Chernov, an Alaskan creole, was the first individual known to have permanently labored on behalf of the Orthodox Church in Oregon. The actual date of his arrival in Portland is unknown. However, he was definitely in Portland by June 2, 1882, when he purchased the south half of lot 88, block 10, in Lone Fir Cemetery from the Portland Lone Fir Cemetery Company. There were three grave sites in the section Chernov purchased and shortly after the plot's purchase, Natalie, "beloved wife of L. Stevence [sic]," and her "unnamed infant daughter" were buried in the center of the three grave sites. Natalie Stevens had died November 19, 1881, at the young age of twenty-two years. Her infant daughter, born April 1, 1881, lived only three and one-half months, dying July 20, 1881. Where this young mother and daughter died is not certain. That they were the first wife and daughter of Lavrenti Chernov seems sure, based on the evidence of Lone Fir Cemetery records and the grave marker at the actual burial site.<sup>1</sup> Chernov had by this time begun to use the name "Lawrence (the English equivalent of "Lavrenti") Stevens". Whether "Chernov" (often spelled "Chernoff") was indeed his original name, or whether it was "Stevens", is not clear. The few Russians in Portland who

remembered him, always called him "Chernov", and said it was due to his dirty appearance. He worked as a fireman or stoker and was often covered with soot, hence "Chernov", from the Russian word for black, chyornii. Whatever the reasons, he was always called "Chernov" if the speaker or writer was using Russian, and "Stevens" on all English documents, especially legal deeds.<sup>2</sup>

Chernov was not the first member of his faith to visit Oregon, however. In February and March, 1873, the Russian priest, Fr. Nicholas Kovrygin, arrived in Portland to await passage to Sitka. While here he visited with local clergy of the Episcopal Diocese of Oregon and described in detail his 16,000-mile missionary journey to the Aleutians and the Kamchatka Peninsula, undertaken the previous summer, 1872. No mention was made, at that time, of any Orthodox faithful residing in the Pacific Northwest.<sup>3</sup>

Other Orthodox immigrants arrived from southern and western Russia, from Greece, and from the Middle East shortly after Chernov, i.e., in the late 1880's and 1890's. The Lebanese family of George B. Darowish arrived in Portland in 1889, the first Syrian Orthodox to settle in Oregon.<sup>4</sup> The Russians and Ukrainians arrived in the 1890's, moving around the state with the logging camps and railroad gangs. The few who settled on a regular basis in the Portland area were mostly illiterate and unskilled or semi-skilled peasants who entered foundries, sawmills and the craft industries. They were few, scattered, and, due to conditions left behind in

Tsarist Russia, often anti-Church. Consequently, no efforts were made to organize either a parish church or even a secular club.<sup>5</sup>

After his first wife's death in 1881, Chernov apparently worked 16 hours a day as a stoker or fireman in the boiler room of the Portland Union Railroad Station. He was poor and his work, exhausting.<sup>6</sup> On November 25, 1885, he took a new bride, Miss H. Annie (Anna or Hannie) Peterson, a thirty-three-year-old Swedish emigrant. The couple was married in the home of the pastor of the Scandinavian Methodist Episcopal Church on N. 12th and D St., the Rev. C.N. Hauge, who performed the ceremony.<sup>7</sup> By 1888 Chernov and his new spouse were living on 20th St. in East Portland, next to the cemetery where his first wife was buried.<sup>8</sup> He maintained this residence at 106 E. 20th St. between Washington and Alder Sts., for as long as he was listed in the Portland City Directory, i.e., from 1888 to 1901.<sup>9</sup> According to the same City Directory, by 1893 he worked as a fireman for the Portland Gas Company, where he continued as either a laborer or fireman until 1898.<sup>10</sup> At that time only one further listing -- in 1901 -- occurs, giving his occupation as that of "longshoreman".<sup>11</sup> In short, although little else is known about Chernov, one can conclude with some certainty that he worked as common laborer long and arduous hours, that he was in Portland at least by 1882, that by 1885 he was remarried, and that by 1888 he was living on E. 20th St., a residence he most likely retained the rest of his life.

In 1889 another enduring trait of Chernov emerged, one that thrust him into the historical development of the Pacific Northwest and of the Orthodox Church: piety. On August 2, 1889, "Lavrenti Stevens of East Portland" purchased from "Richard Williams et al.", for \$400, Lot 2, Block 1, of the Central Addition to East Portland.<sup>12</sup> The following spring, 1890, he commenced construction of a small chasovnya, or chapel, on the north one-half of the same lot -- a 25 by 80.9 foot parcel of land. He labored slowly until late 1894 on the chapel, working in his rare spare time and using scrap lumber salvaged around railroad yards and carried across the Willamette River to the chapel site.<sup>13</sup> The chapel lot was located at 150 E. 20th St., that is, between Washington and Belmont Sts. on the very outskirts of East Portland. The small lot was only one block from his residence and one block south of Lone Fir Cemetery.<sup>14</sup> Hence, Chernov's whole world centered on 20th St. in East Portland.

Long hours of labor at his job, few resources, and a new bride, did not deter Chernov from completing the construction of the first Orthodox house of worship in the Pacific Northwest. The completion date is not certain, but was most likely before August 14, 1894 -- the date "Lavrenti and Hannie Stevens" transferred ownership of the lot and chapel to the "Rt. Rev. Nicholas, Bishop of Alaska and the Aleutians."<sup>15</sup> The chapel building was certainly standing by September 10, 1894, when the Hieromonk Sebastian Dabovich arrived from Seattle and noted in his diary that he "arranged

ikons in the local chapel-church, and drew up plans for the altar [prestol]." Hieromonk Sebastian, a Serb, had been sent in 1892 as a missionary priest-monk by Bishop Nicholas (Ziorov) of Alaska to locate Orthodox faithful in Seattle and the Northwest.<sup>17</sup> The Seattle parish of St. Spiridon, however, was not organized until November, 1895, under Fr. Sebastian's successor, Hieromonk Amvrosy Vretta. Also, the new St. Spiridon Church, located on a donated lot at 753 Lakeview, Seattle, did not receive its Lesser Blessing until October 20, 1896.<sup>18</sup> Chernov's little chapel, on the other hand, was blessed and dedicated February 26, 1895, making it the first Orthodox place of worship in the American Pacific Northwest.<sup>19</sup>

Hieromonk Sebastian, who was in Portland August 14, 1894, to witness the deed transferal<sup>20</sup> and who called on Orthodox families during his September trip the same year, returned February 23, 1895, to visit again homes of Portland's few Orthodox Christians and to prepare the chapel for its dedication and first services. The following day, February 24, 1895, he "placed everything in order in the new little church [sic], preparing for the service." He conducted the first service of Orthodoxy in Portland, a vigil, February 25, 1895. Father Sebastian noted in his diary that "two attended." February 26, 1895, the modest chasovnya was formally blessed and dedicated to the name of the "Holy and Life-Giving Trinity." Holy water was blessed, "all parts of the church were sprinkled," and the cross was consecrated. At

the Liturgy which followed, Fr. Sebastian noted that there "were 2 Russians, 6 Arabs, and 4 Serbs." The Serbs had come all the way from Astoria, Oregon. Fr. Sebastian's last notation is for March 1, 1895, when he writes that "Lavrenti Chernov received the Holy Mysteries [i.e., the Eucharist]." <sup>21</sup>

From 1895 to 1900 there is a five-year hiatus in the written record of Holy Trinity Chapel. Yet, although the written record might have temporarily ceased, tragedy did not. Exactly two months from Fr. Sebastian's last note, Chernov's second wife, Anna, died at home of phthisis pulmonalis (tuberculosis), June 1, 1895, at the age of forty-three. She was buried at Lone Fir Cemetery by F.S. Dunning, undertaker, the next day, June 2, 1895, in the grave immediately north of Chernov's first wife and infant daughter. <sup>22</sup>

Although Holy Trinity Chapel's erection and dedication pre-dated that of St. Spiridon's Parish-Church in Seattle, the latter temple became the mother-church to the chapel in Portland, to Holy Trinity Chapel in Wilkeson, Washington, and to occasional missionary outreaches to Orthodox Christians in Victoria and Vancouver, British Columbia; Clifton, Black Diamond, and Cle Elum, Washington; Astoria, Oregon; and other settlements. The rectors of St. Spiridon's Church became the missionary-priests to these small, scattered outposts of the Orthodox Church in the Pacific Northwest.

In just such a guise, the priest Vladimir Alexandrov, <sup>24</sup> newly ordained and appointed rector of St. Spiridon's in 1900, "came to Portland on a mission," April 21, 1900. He



noted that "in Portland there are more than 50 Orthodox souls: Russians, Serbs, Syrians, and Greeks." The following day, April 22, 1900, Father Alexandrov served vespers and matins in the chapel, followed by the Divine Liturgy. The Liturgy was sung in English and eighteen worshipers received the Eucharist. Father Alexandrov noted that "Lavrenti Chernov is watchman and caretaker" of the Chapel, "the same as built the chapel and gave the land under it." He described Chernov as a "Sitkan creole, about 50 years old, a widower, very kind and zealous towards God's Church...."<sup>25</sup> As kind and devoted as he may have been, there were apparently few Orthodox in Portland willing or able to assist Chernov in his lonely endeavor. Fr. Alexandrov noted in 1901 that there were "very few Orthodox in Portland, consequently there is no one to look after the chapel and maintain order there. Thus, it is run-down and impoverished."<sup>26</sup>

By 1903 the chapel was in even greater ruin. An unnamed visitor, most likely Fr. Alexandrov, arrived October 20, 1903, and "spent all day in the chapel, gathering the sacred vessels and books which had not yet been pilfered through broken windows." The writer noted that "the chapel was in great disrepair and ruin."<sup>27</sup>

Father Michael G. Andreades, a "Greek from Russia," and newly-appointed rector of St. Spiridon's, Seattle, arrived in Portland August 27, 1905, to celebrate the wedding ceremony of the daughter of George B. Darowish.<sup>28</sup> It is at this point that the first known altercation took place in

the life of Portland's tiny Orthodox community -- this time between a Lebanese lay leader and a Greek priest under Russian jurisdiction. The ethnic friction, although still subtle at this early date, was a forewarning of the eventual dissolution of Orthodox unity in Portland -- a sin that to this day plagues the Orthodox Church in all North America.

It seems, according to Fr. Andreades' diary, the only extant source,<sup>29</sup> that Darowish held the key to the chapel at this time. He requested that Fr. Andreades serve the Liturgy in the Darowish home, as "the key was lost and it was far to the chapel." Darowish added that "for these very reasons Fr. Alexandrov had served the Liturgy more than once at the Darowish home." Prior to arrival at Darowish's invitation, however, Fr. Andreades had received a telegram from other Orthodox living in Portland requesting the priest "to serve the Liturgy at the chapel." The petitioners were apparently aware of Darowish's wishes, but preferred to worship in the chapel. One senses a hint of tension between Darowish and other Orthodox living in Portland, although Fr. Andreades does not directly state this. Because of this telegraphed petition, Fr. Andreades chose to be in Portland on a Sunday and to hold services in the chapel. He told Darowish that worshipers would gather at the chapel, so the Liturgy must be served there. Also, Darowish's house was cramped -- too small to hold all the worshipers. Fr. Andreades added that "all may come to a chapel -- yet many will not come to a

strange house." Darowish, according to Fr. Andreades, became "angry and insistant," and, "not wanting to make an enemy," the Liturgy was, "of necessity," served at the Darowish home.<sup>30</sup>

The Liturgy was sung in Greek, as the worshipers were Greeks and Arabs.<sup>31</sup> No mention was made of any Russian participants -- presumably either away from the city working in logging camps or sawmills, or no longer involved at the chapel. Neither was there any further mention of Lavrenti Chernov, since Fr. Alexandrov's 1901 comments.<sup>32</sup> An offering of \$10.00 was collected and arbitrarily kept by Darowish to be added, in his own words, "to the money (about \$15.00) collected for the repair of the chapel." Fr. Andreades informed Darowish that he did not have the right to keep the collection which belonged to the Seattle Church and which, thereby, deprived the mother-parish of its needed income. In addition, as was clear from the record books kept at St. Spiridon's, Fr. Alexandrov had always assigned the money to the Seattle parish. Darowish would not accept this explanation and "stubbornly held to his story that he was placed in charge of the interests of the chapel by Frs. Dabovich and Alexandrov and that he was acting in accordance with their orders and instructions." Having reached an impasse, Fr. Andreades simply noted that, "seeing his stubbornness and lies, I ceased efforts and departed for Seattle, having decided at the first opportunity to end this [problem] by means of a freely-elected starosta [church elder] -- elected

by the [Orthodox] community -- who will truly be concerned with the chapel's welfare. Also, this Darowish, as is well-known, was never confirmed as starosta by Diocesan authorities."<sup>33</sup>

Fr. Andreades returned to Portland, September 6, the same year, 1905, for the burial of a Greek, one Dinaris, who had drowned. The whole Orthodox community gathered for the burial service. Upon returning from the cemetery, Fr. Andreades proposed that they all meet at the home of a Mr. Suran, where the priest again asked them to "care enough" to put the chapel into good repair and proper order, and to collect for themselves the necessary funds. He wrote an appeal to the Greeks and Arabs in two copies and handed them to Mr. Suran and Mr. John Marandas to collect the needed money. All present covered the papers with their signatures and nearly \$60.00 was promised that very day. The two men promised to visit Greeks working on railroad lines to collect more money for the chapel's long-needed renovation. Fr. Andreades added, "May God grant it!"<sup>34</sup>

There then followed in Fr. Andreades' missionary diary one of the only existing physical descriptions of the chapel: "The chapel in its present condition [September, 1905] is a wooden, unpainted, rectangular building. The boards composing the walls are rotted in many places. The ikonostas [the "ikon screen" separating the altar from the nave] is constructed of perforated cardboard, without any ikons. There

are no church utensils, sacred vessels, or vestments. In general, the whole scene leaves a very forlorn impression."<sup>35</sup>

Two days after the Greek funeral and fund-raising meeting, the ramshackle chapel had a distinguished guest: His Grace, Bishop Innocent (Pustynsky), Russian Orthodox Bishop of Alaska. He had arrived on the 6th of September, the same day as the funeral, which may be another reason Fr. Andreades was in Portland. The bishop was "ill and worn out," having just returned with a hierodeacon from a grueling inspection of his far-flung diocese. He did assist Fr. Andreades at a vigil, with the blessing of bread and anointing with holy oil, the evening of September 8, 1905. About twenty worshipers participated. The following morning, however, only the hierodeacon assisted Fr. Andreades in the celebrating of the Holy Liturgy, with some thirty worshipers present. The sermon was preached in Greek, following the reading of the Holy Gospel.<sup>36</sup>

During spring the following year, 1906, Fr. Andreades returned again to Portland, the fourth Sunday of Great Lent, and celebrated the Liturgy in the chapel. By this time the parishioners had decided to paint the chapel, at a cost of \$90.00. First, however, it was necessary to repair the structure. The cost of the repairs -- over \$200.00 -- was prohibitive, however. Therefore, it was decided to make the most urgent repair -- that of the leaking roof -- and to continue soliciting contributions.<sup>37</sup> At this point Fr. Andreades made a note which is not entirely clear:

"Unfortunately, after the unsuccessful, and for many, damaging exposition [or "fair" or "exhibition" -- the Russian word is vystavka], almost all the Orthodox left this city [Portland], with the exception of 30-40 Greeks and 2-3 families of Arabs."<sup>38</sup> What Fr. Andreades meant by vystavka is not certain. It could refer to the 1905 Lewis and Clark World's Fair held on Guild's Lake in Portland, or it might recall some unsuccessful chapel or commercial function.<sup>39</sup> What is clear is that by 1905 Slavic and Alaskan Orthodox Christians are not mentioned in any remaining record until the 1923 influx of refugees from the Russian Revolution.

Fr. Andreades made his last recorded visit to Holy Trinity Chapel April 24, 1907. On this occasion he mentions that about eight worshipers attended the Liturgy, all Greeks and Arabs. Apparently more Orthodox, probably Greeks, had immigrated to Portland since his cheerless note during Lent, 1906 -- a fact evident from the eventual establishment of a separate Greek parish. The collection was given over to "George Darowish, a Syrian, the church starosta." Evidently, a reconciliation had been effected between Fr. Andreades and Darowish. Poor Fr. Andreades writes again that "many times earlier I have asked the Greek and Syrian parishioners and they promised to me to repair the chapel, but to this day it stands in disrepair, without ikons or vestments...." The parishioners did make a new request: they urged Fr. Andreades to apply to his Eminence, Archbishop Platon (Rozhdestvensky), chief Russian Orthodox hierarch in North

America, for permission to sell the chapel for \$500 and to buy a corner lot closer to town.<sup>40</sup>

What became of this request is not known, but two facts are clear: the chapel was temporarily turned over to the Greeks and they did purchase a corner lot closer to town. In December, 1907, Archbishop Platon gave his consent to give the chapel "to the Orthodox Greeks for temporary use and the performance of divine services."<sup>41</sup> In 1908, after nearly a decade of cajolery by visiting priests, the chapel underwent restoration and repairs by its Greek Orthodox users: it was finally painted, the leaking roof and downspouts were repaired, an asphalt sidewalk was laid in front along 20 St., and other minor repairs made.<sup>42</sup> According to city fire insurance maps of the time, 1908, the "Greco-Catholic Church" at 150 E. 20th St. was a one-story, wood-frame structure with a shingled roof and no chimney. The exterior side walls rose approximately fourteen feet to the eaves. The building's outside dimensions were roughly 20 x 40 feet and it was situated some eighty feet north of Belmont St., and about ten feet back from the east side of 20th St. (i.e., the chapel-front faced west). In addition, there were dwellings, a small cigar factory, a plumbing shop, a cobbler's chop, and a warehouse-drug store in the immediate vicinity. A large gulch meandered to the south, where E. 20th St. crossed E. Belmont St., necessitating the construction of a planked road on posts (many of the streets in East Portland were still ungraded).<sup>43</sup> The gulch extended through the

rear of the chapel lot, which meant that Chernov had had to construct the chapel on pilings to bring it up to the level of 20th St.<sup>44</sup> Morrison St. stopped at E. 20th St., having yet to be completed beyond that point.<sup>45</sup>

At about the same time as the 1908 restoration of Holy Trinity Chapel, a Greek priest, Fr. Vasilios G. Avramopoulos, arrived in Portland, took up residence at 8 Union Ave., and began organizing Portland's growing Greek population into a separate, Greek parish.<sup>46</sup> The borrowed chapel was now specifically called "Hellenic Orthodox" in the Portland City Directory and other sources, and the restoration and temporary use of the Russian chapel were all part of the initial formation of a unified Greek community.<sup>47</sup>

Evidently, however, the chapel was insufficient to their needs from the start, for the Greeks had already purchased a vacant corner lot at E. 17th and Taggart Sts. in Southeast Portland July 22, 1907, and soon commenced construction of their first church edifice. The building was completed in 1910 at a cost of \$15,000<sup>49</sup> and Fr. Avramopoulos, Portland's first Greek Orthodox priest, moved his flock to their new temple of worship. The Greek parish retained the name of Lavrenti' Chernov's humble Russian chapel; it was formally dedicated as "Holy Trinity Greek Orthodox Church."

The chapel now stood empty. It had been vacated by its temporary users December, 1909.<sup>50</sup> Six months earlier, June 11, 1909, title to the chapel property had been



belatedly transferred from Nicholas (Ziorov), Russian Orthodox Bishop of the Aleutians and Alaska (who had been gone from that Diocese since 1897!) to Platon (Rozhdestvensky), Russian Orthodox Archbishop of the Aleutians and all North America.<sup>51</sup> It was the custom of the Orthodox Church at this time to have individual church properties deeded to the ruling bishop, rather than to an incorporated congregation -- hence, the periodic change in deed ownership. The 1909 deed update was probably brought about as a result of the Greek request in 1907 to use the chapel temporarily.

Whatever the ownership formalities, it is certain the chapel was abandoned by 1910. From that date to the second influx of Russian refugees, in 1923, there is no known record of any activities or services at the chapel. The Greeks apparently stripped the chapel of most of its contents.<sup>52</sup> Although this fact would later irritate the Russian newcomers, it seems obvious from Fr. Andreades' description of 1905 and from the record of the 1908 renovation previously cited, that whatever the Greeks did "strip" from the chapel in 1909, they had brought into it in 1907-08. The chapel structure, none-too-sturdy to begin with, grew extremely decrepit during the ensuing decade. It began to lean askew on its pilings and the interior was completely desecrated, full of rubbish, and polluted by people and animals.<sup>53</sup> Apparently, until the arrival of Hieromonk Christopher Oleinikov in the summer of 1923, the chapel was rarely, if ever, used for services. From 1909 until 1925 there is only

one listing of the chapel in the City Directory -- in 1920.<sup>54</sup> It is unknown why even that listing should occur. Title to the property was transferred again May 28, 1914, from Archbishop Platon to Bishop Alexander (Nemolovsky), Bishop of Alaska and temporary ruling hierarch of North America.<sup>55</sup> As the year of transferal marks the year Archbishop Platon resigned his see and returned to Russia, the change was most likely effected as part of the regular bureaucratic process during a change in hierarchs, rather than on a local level. In short, the simple chapel, completed in 1894 by an illiterate, but devout Alaskan creole, spent its waning years neglected, evidently unused save by vandals, with windows broken out, front door smashed in, and the interior "terribly fouled."<sup>56</sup>

## NOTES TO CHAPTER II

<sup>1</sup>County of Multnomah, Department of Environmental Services, Parks and Memorials Administration, Lone Fir Cemetery, Miscellaneous untitled records on the south half of Lot No. 88, Block No. 10, containing the graves of "Annie Stevence [sic]," "Natalie Stevence [sic] and Unnamed Infant Daughter," and "Lorenzo Stevens Chernoff [sic]" (Portland, Ore.: n.d. [probably compiled April 5, 1961]), n. pag. Chernov's original purchase of the south half of Lot No. 88, Block No. 10, is purportedly recorded in Book 56, Page 105, of the original Lone Fir Cemetery Deed Books.

<sup>2</sup>Oral Interview with Gabriel V. Krivoshein, 1974.

<sup>3</sup>"A Missionary Tour in Alaska," Oregon Churchman (Episcopal), II (February 15, and March 1, 1873), 1-3. Fr. Nicholas Kovrygin was the first rector of the first Orthodox parish in San Francisco, one of the oldest Orthodox parishes in the continental United States. He was assigned from Sitka by the Holy Synod of the Russian Orthodox Church and served in San Francisco from 1868 to approximately 1870, when he returned to the Alaskan mission. See: Tarasar, Orthodox America, p. 33.

<sup>4</sup>St. George Syrian Orthodox Church, St. George Antiochian Orthodox Church, Portland, Oregon: Forty-Fifth Anniversary 1930-1975 (Portland, Ore.: St. George Syrian Orthodox Church, n.d. [1975]), p. 11.

<sup>5</sup>Letters of Gabriel and Vera Krivoshein, Portland, Ore., to Hans H. Plambeck, Department of Sociology, Oregon State College, Corvallis, Ore., February 11, 1952, and June 12, 1952; and Oregon State College, Sociology Department, "Survey of Ethnic Groups in Oregon: the Russians" (unpublished survey sent by Hans H. Plambeck to Gabriel and Vera Krivoshein, Portland, Ore., in two parts, dated February 11, 1952, and June 12, 1952), part one, p. 1.

<sup>6</sup>Mervin Shoemaker, "Bulbous Russian Dome Tops Church Where Old World Rites Hold Sway," Portland, Ore., Oregonian, January 5, 1961, p. 22.

<sup>7</sup>County of Multnomah, Department of Administrative Services, Marriage License Records Section, "Marriage License of Lawrence Stevens and H. Annie Peterson, married November 25, 1885: (Portland, Ore.: Marriage Record Book vol. 5,

June 1883-December 1885), p. 388; and R.L. Polk, Portland City Directory, Vol. XXIII (Portland, Ore.: R.L. Polk and Co., 1185), p. 79. Hereinafter: City Directory.

<sup>8</sup>Ibid., Vol. XXVI (1888), p. 621.

<sup>9</sup>Ibid., Vols. XXVI-XXXVIII (1888-1901), v. pag.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., Vol. XXXVIII (1901), p. 676.

<sup>12</sup>County of Multnomah, Department of Administrative Services, Recording Section, Property Deed Books (hereinafter: MCPDB), "Williams et al. to Stevens" (Portland, Ore.: Book 124), p. 429.

<sup>13</sup>G.V. Krivoshein, Untitled history of St. Nicholas Russian Orthodox Church, Portland, Ore., completed only for the years 1880-1925 (unpublished xeroxed typescript, Portland, Ore., 1974) (in Russian), pp. 1-2; and Gabriel Krivoshein and David B. Cole, "The Beginnings of the Orthodox Church in Oregon" (unpublished xeroxed typescript, Oregon Historical Society Library, Portland, Ore., January 1975), p. 1.

<sup>14</sup>Portland Block Book Company, The Portland Block Book, Vol. II (Portland, Ore.: Portland Block Book Co., 1907), p. 208.

<sup>15</sup>Ibid.; and MCPDB, "Stevens to Bishop Nicholas" (Book 214, 1894), p. 270.

<sup>16</sup>Stalberg, John, "K tserkovnomu torzhestvu 21 noabria (1937) v Portlande, Oregon" (unpublished typescript containing notes taken by P.S. Troitsky from the archives of St. Spiridon Church, Seattle, Wn., on the former Holy Trinity Chapel in Portland, Ore.; Portland, Ore., November 8, 1937), p. 1. Hereinafter: Stalberg, "Troitsky's Notes."

<sup>17</sup>For information on Hieromonk Sebastian Dabovich, the first known Orthodox priest to celebrate an Orthodox Liturgy in the Pacific Northwest, see Michael Johnson, "Flashback: Great Orthodox Americans: Archimandrite Sebastian (Dabovich)," Upbeat, 9, No. 3 (January 1976), 20-23; same author, "Orthodox in Our Nation's History: Fr. Sebastian Dabovich—Mission to the West, 1863-1940," Young Life, 11, No. 4 (December 1975), 16-17; and Tarasar, Orthodox America, p. 96. For a brief biography of Bishop Nicholas (Ziorov), see Tarasar, op. cit., p. 31.

<sup>18</sup>The first services were held in the new St. Spiridon

Church November 19, 1895. For a brief history of Seattle's St. Spiridon Russian Orthodox Cathedral see [Ludmila Kuvshinoff], "Outline History of St. Spiridon Parish of Seattle" (unpublished mimeographed typescript, Seattle, Wn., 1975); V.I. Kuvshinov, "Sv. Spiridonovskii Russkii Pravoslavnyi Sobornyi Prihod v Siattle, Vashington," in Iubileinyi sbornik v pamiat' 150-letia Russkoi Pravoslavnoi Tserkvi v Amerike, Jubilee Editorial Committee (New York: Russian Orthodox Greek Catholic Church of North America, 1945), II, 124-138; and Tarasar, Orthodox America, p. 16.

<sup>19</sup>Stalberg, "Troitsky's Notes," p. 1.

<sup>20</sup>MCPDB, "Stevens to Bishop Nicholas" (Book 214, 1894), p. 270.

<sup>21</sup>Krivoshein, Untitled history, pp. 2-4, 6-7; and Stalberg, "Troitsky's Notes," p. 1.

<sup>22</sup>State of Oregon, County of Multnomah, Office of the Oregon State Board of Health, "Certificate of Death of Anna Stevens, died June 1, 1895" (Portland, Ore.: No file number, June 2, 1895), n. pag.; and Lone Fire Cemetery Records cited in footnote 1 of this chapter.

<sup>23</sup>Hieromonk Jonah Stalberg, "Vypiska iz kalendaria Pravoslav. Obshchestva Vzaimopomoshchi, 1901-1902, i vypiska iz 'Amerikanskago Pravoslavnago Vestnika,' 1906" (unpublished handwritten notes, St. Tikhon's Monastery, South Canaan, Penn., December 28, 1943), p. 2. Hereinafter: Stalberg, "Vypiska."

<sup>24</sup>Fr. Vladimir Alexandrov was rector of St. Spiridon Church, Seattle, from 1900 to 1905, when he was succeeded by Fr. Michael G. Andreades. He later apparently became a member of the pro-communist "Living Church" schism and, representing the pro-Soviet faction, became involved in the bitter court struggle over the original St. Spiridon Church and property at 753 Lakeview, Seattle. According to one source, Fr. Alexandrov then consecrated himself a bishop and finally joined the anti-communistic "Synod-in-Exile" parishes! He is but one sad example of the breakdown in Russian Church administration following the Bolshevik Revolution of 1917. For the record of his self-consecration see: Seraphim Gisetti, "Living Church in America" (unpublished typescript, St. Vladimir's Orthodox Theological Seminary, Tuckahoe, N.Y., May 18, 1971), p. 11.

<sup>25</sup>Stalberg, "Troitsky's Notes," p. 1.

<sup>26</sup>Stalberg, "Vypiska," p. 2.

<sup>27</sup>Stalberg, "Troitsky's Notes," p. 1.

<sup>28</sup>Stalberg, "Vypiska," p. 3. This date could very well be according to the Old-Style, Julian calendar, which was thirteen days behind the Gregorian calendar. Hence, Fr. Andreades may have arrived in Portland September 9, 1905. This conjecture is based upon the marriage license of Darowish's daughter, which is dated September 10, 1905, and upon information on the life of Fr. Andreades contained in the book Orthodox America, edited by Constance Tarasar, which has him in Scranton, Penn., from April to September, 1905. See: Multnomah County, Department of Administrative Services, Marriage License Records Section, "Marriage License of Sam Aklin and Eva Khoury, married September 10, 1905" (Portland, Ore.: Marriage Record Book vol 18; September 1905-June 1906), p. 19; and Alexander Doumouras, "Protopresbyter Michael G. Andreades," in Tarasar, Orthodox America, pp. 145-146.

Note: Both the chief sources for Chapter II of this history, Stalberg's "Troitsky's Notes," and "Vypiska," do not give any indication as to whether their dates are O.S. or N.S. As it was always the custom of the Orthodox Church in America to give both dates, this leaves the author in a quandary. Upon the advice of Fr. Alexander Schmemmann, Dean of St. Vladimir's Theological Seminary, Tuckahoe, New York, the dates in Chapter II will be left N.S. (as are all other dates throughout this history), until documents are discovered which warrant a change.

<sup>29</sup>As quoted in Stalberg, "Vypiska," pp. 3-4.

<sup>30</sup>Ibid. The italics are presumably Fr. Andreades' and not Stalberg's.

<sup>31</sup>Ibid.

<sup>32</sup>Lavrenti Chernov died March 26, 1924, of stomach cancer, at the Multnomah County Poor Farm, at the age of 74 years. See: State of Oregon, County of Multnomah, Office of the Oregon State Board of Health, "Certificate of Death of Lorenzo Stevens Chernoff [sic], died March 26, 1924" (Portland, Ore.: State Registered No. 84, Local Registered No. 33, April 2, 1924).

<sup>33</sup>Stalberg, "Vypiska," p. 3-4.

<sup>34</sup>Ibid.

<sup>35</sup>Ibid., p. 4; and Stalberg, "Troitsky's Notes," p. 1.

<sup>36</sup>Stalberg, "Vypiska," pp. 4-5. See Tarasar, Orthodox

America, p. 94, for a brief biography of Bishop Innocent (Pustynsky).

<sup>37</sup>Ibid., p. 5.

<sup>38</sup>Ibid.

<sup>39</sup>According to Mrs. Anne Darowish Rottle, daughter of George B. Darowish, the "exposition" mentioned by Fr. Andre-ades was the 1905 Lewis and Clark World's Fair. Many Ortho-dox came to Portland to make money at the fair and left up-on its conclusion to find better jobs or to follow other state and county fairs. Portland's Orthodox population was very unstable the first two decades of this century. (In-terview with Anne Darowish Rottle, 1976.)

<sup>40</sup>Stalberg, "Troitsky's Notes," pp. 1-2.

<sup>41</sup>Ibid., p. 2. For information on the life of Arch-bishop (later Metropolitan) Platon (Rozhdestvensky), see: Tarasar, Orthodox America, pp. 128, 183-199.

<sup>42</sup>Stalberg, "Troitsky's Notes," p. 2.

<sup>43</sup>Sanborn-Ferris Map Company, Sanborn Fire Insurance Maps of Portland, Oregon, Vol 2 (New York: Sanborn-Ferris Map Co., 1901-1908), Sheet 156, Block 1585. Hereinafter: Sanborn Maps (with sheet and block indicated thusly: 156/1585.)

<sup>44</sup>Interviews with Gabriel V. Krivoshein, 1974-1976. Mr. Krivoshein worshiped in the chapel many times before it was closed in 1925 and razed in 1927.

<sup>45</sup>Sanborn Maps, Vol. 2 (1901-1908), 156/1585.

<sup>46</sup>Portland's nearly all-male Greek population would number some 700 (summer) to 2000 (winter) by 1918, accord-ing to F.C. Richardson, "Racial Groups of Portland, Oregon, 1918" (unpublished typescript located at Central Branch Library, Library Association of Portland, Ore., 1918), p. 2.

<sup>47</sup>City Directory, Vol XLVI (1909), pp. 158 and 210; and U.S. Emergency Relief Administration, Manuscript Pro-ject, "A Denominational Survey of Early Oregon Churches, Principally in Portland" (Portland, Ore.: General Exten-sion Division of the Oregon State System of Higher Educa-tion, 1935), P. 74.

<sup>48</sup>MCPDB, "Snell to Mackin et al. Trustees" (Book 401, 1907), p. 6.

<sup>49</sup>Joseph Gaston, Portland, Oregon, Vol 1 (Chicago: S.J. Clarke, 1911), p. 445.

<sup>50</sup>Stalberg, "Troitsky's Notes," p. 2.

<sup>51</sup>Author was unable to locate the specific deed in the MCPDB. Information and date was supplied G.V. Krivoshein in 1962 by Multnomah County Recording Section.

<sup>52</sup>G.V. Krivoshein, "Information on the Corporation and Trustees" (unpublished mimeographed typescript, Portland, Ore., March 1, 1974), p. 1; and Krivoshein, Untitled history, p. 7.

<sup>53</sup>Krivoshein, Untitled history, p. 7; and Stalberg, "Troitsky's Notes," p. 2.

<sup>54</sup>City Directory, Vol LVI (1920), p. 1241.

<sup>55</sup>MCPDB, "Rozdestvensky [sic], Archbishop, to Nemo-lovsky" (Book 668, 1914), p. 59.

<sup>56</sup>Krivoshein, Untitled history, p. 7.



### CHAPTER III

#### A TIME OF TROUBLES (1923-1925)

1923 marked the opening of a new era in the life of the Russian Orthodox Church in Oregon. That year witnessed the arrival in Portland of a new group of Russians, educated refugees who had been "forced to flee as a result of the Revolution and Civil War in Russia."<sup>1</sup> Most of this group had fled to Harbin, Manchuria, at various times after 1918. Some learned English there and, as opportunities arose, they immigrated to the United States, usually to Seattle.<sup>2</sup> Upon arrival in Seattle, most of them were cared for by Fr. Alexander Viacheslavov, rector of St. Spiridon's Russian Orthodox Church. He "aided them in finding jobs, places to live," [and] "fed and clothed many. The basement area of the church was often packed with destitute refugees ....[Many were] young people who attended the University [of Washington] and worked to support themselves, in extreme privation."<sup>3</sup>

Among this group of refugees there arrived in 1922 the Rector of the Peking Convent Church in Harbin, Hieromonk Christopher Oleinikov.<sup>4</sup> The following summer, 1923, he was sent from Seattle to Portland to renew regular religious services at Holy Trinity Chapel. He found the chapel in the

run-down state previously described. He immediately looked up a few of the old time Russian Orthodox and enlisted their aid in restoring the desecrated chapel to a semblance of order. He named Cyril (Carl) Barmatov, in whose house he rented two rooms for living quarters, church starosta. Barmatov, who was illiterate, was a member of the original Russian immigration to Portland at the turn of the century.<sup>5</sup> That group, although small, scattered, and semi-literate, was unmistakably still in Portland. The sudden arrival of a new priest, after nearly a decade and a half's absence of any regular Russian services, brought a few of them out of seeming oblivion. With their help, Fr. Oleinikov was able to restore fairly regular church services by the time the new refugees arrived in Portland late in 1923. Unfortunately, many other older Russian immigrants reacted to the new arrivals with mistrust and hostility. The reason for this reaction was identical to their earlier non-involvement with the chapel. The first emigration had fled Tsarist oppression and was hostile to anything reminiscent of the old regime. This aversion included the Orthodox Church, whose hierarchs had come directly from Russia, until the Revolution of 1917 disrupted this process. Many of these old-timers openly welcomed the Bolshevik Revolution, because it destroyed a hated enemy. Consequently, the older immigrants did not relate well to the new refugees, all of whom were better educated and most of whom, although not pro-Tsarist, had resisted Bolshevik terror.<sup>6</sup> A few of the old-

timers, however, helped willingly and did much to restore church-life and aid the newcomers. Among these were Paul and Elena Sprawkin, Cyril Barmatov, Feodor G. Kochek, and Feodor G. Yanchenko. About ten to fifteen worshipers gathered in the old chapel for each service and Victor Nasedkin, Nicholas Kalmykov, Nicholas I. Tokarev, and other newcomers sang in the choir.

It was at this time, late 1923, that most of the new refugees straggled in from Seattle to Portland. They came to Portland either "as students to continue their higher education," or, "in search of work."<sup>7</sup> Correspondence from Russians already in Portland encouraged others to move from Seattle and most found jobs in railroad section gangs, logging camps, and furniture factories. Eventually some would enter professions or skilled trades.<sup>8</sup> These emigres from the Russian Civil War had fled the Soviet Union to escape political and social chaos, only to quickly confront similar problems in America.

Until 1917, the Russian Orthodox Church in America had been totally supported and directed by the Tsarist government and church hierarchy of Russia. All financial support came from the homeland and all titles to church properties in the United States were held by bishops appointed by the Holy Synod in Russia. The system worked, however slowly, until 1917. Then, the Russian Revolution and Civil War totally disrupted church life. All financial aid ceased. Bishops were cut off from their superiors in Russia. The

Church in Russia was itself in chaos and under persecution. It split into groups: some virulently anti-Bolshevik, pro-Tsarist (such as the Russian Synod-in-Exile organized in Karlovtsi, Yugoslavia); some just as avidly pro-Bolshevik (the so-called "Living Church"); and some fairly moderate (the adherents of the new Patriarch, Tikhon), who attempted to come to terms with the new Soviet regime without prostituting their independence. It was only a matter of time before these movements spread to North America and destroyed any semblance of unity in the administration of the church here.<sup>9</sup>

By 1924, the first waves of the disruption wrought in Russia rolled into Portland, from two different directions. The first was not entirely unexpected. Opposition by old-time Russians, the reasons for which were previously mentioned, increased as more new emigres arrived and worked with Fr. Oleinikov towards establishing an active parish in Portland. The opposition, which had ignored the chapel until now, suddenly demanded that a "Russian Club", rather than a church, be established in the old chapel. The new refugees, who had fled similar opposition in Soviet Russia, would have nothing to do with any secularization of their chapel. Tempers flared and matters came to a head Easter Sunday, 1924. On that date the anti-church group assembled outside Holy Trinity Chapel and attempted to disrupt the Paschal Liturgy by shouting loudly and banging on the door. The men inside, mostly newcomers and still unfamiliar with

their new homeland, remained silent and unmoving. But one brave soul would have nothing of this sacrilege; she was Elena Sprawkin, wife of Paul, one of the oldtimers who had helped reestablish Orthodox church life at the chapel. When the disrupters attempted entry of the chapel, she turned past the unmoving worshipers and drove the opposers out of the chapel with her umbrella! Given heart, the men joined her in restoring peace.<sup>10</sup>

This move by one unintimidated woman was a crucial turning point in the history of the Russian Orthodox Church in Oregon. Had she not moved, who knows? It might have all ended that moment. But she did, and no more were services directly disrupted. However, the anti-church group took a new tack. Feeling not yet defeated, they approached the Portland fire marshal and complained that the chapel was a fire hazard and in danger of collapsing upon neighboring structures.<sup>11</sup> It will be recalled that the chapel stood on a lot only twenty-five feet wide, crammed now, 1924, between a rooming house to the south, dwellings to the north, and a storage warehouse to the rear. In fact, it was a mere three to five feet from the rooming house and dwelling.<sup>12</sup> Although the structure now had electric lights and stove heat,<sup>13</sup> and had been repaired somewhat by Fr. Oleinikov, its pilings were giving way and it was collapsing.<sup>14</sup> Consequently, the fire marshal issued a verbal order to close the chapel the spring of 1925, until such repairs were completed to make the structure safe for holding services.<sup>15</sup>

In the meantime, the second wave of disruption spilled upon the struggling newcomers. This time it originated from an unexpected source: Hieromonk Oleinikov. One Sunday shortly after the Easter disruption of 1924, it was noted during the Liturgy that Fr. Oleinikov omitted the name of the ruling archbishop of the Russian Orthodox Church in North America, Metropolitan Platon (Rozhdestvensky). At the conclusion of the service he was asked about this. He replied, "I wrote Metropolitan Platon twice about my reception into the American Eparchy, but received no answer, so I decided therefore to acknowledge and to transfer into relations with Ivan Kedrovsky, who had announced himself Metropolitan of the Living Church in America."<sup>16</sup> Information about Fr. Oleinikov's shift to the "Living Church" was brought to the attention of the Dean of the Pacific Northwest District, Archpriest Nicholas Mitropolsky, who arrived the following Sunday in Portland and assembled with a group of parishioners outside the chapel to await Fr. Oleinikov. When the hieromonk arrived shortly, he refused to hand over the key to the chapel. Whereupon, Fr. Mitropolsky reached into a portfolio of papers and produced one, which he read "on the sidewalk in front of the chapel door to all listeners."<sup>17</sup> It was an answer from Innocent, Russian Orthodox Metropolitan of Peking, to a question by Metropolitan Platon concerning Fr. Oleinikov's first request for reception into the American Eparchy. The letter stated that Fr. Oleinikov had left Harbin without Metropolitan Innocent's permission.

Furthermore, Fr. Oleinikov was to return to the Peking Mission for a settling of accounts concerning the sale of firewood given to the Harbin convent by the Chinese Eastern Railroad. It was because of these facts, Fr. Mitropolsky informed Fr. Oleinikov, that Metropolitan Platon had left his inquiries unanswered. After a second, more insistent demand of the key, this time backed by the others present, Fr. Oleinikov handed it over and left. Fr. Mitropolsky served the Liturgy that Sunday in the liberated chapel. Fr. Oleinikov disappeared, after attempting to establish a monastery or retreat house south of Portland. Thus, the church in Portland survived the chaos caused by the "Living Church" in Seattle and elsewhere.<sup>18</sup>

A young priest, Fr. Paul Kobylkin, served the chapel a very short time following Fr. Oleinikov's departure in May, 1924. He, like many of his successors in Portland, had to support himself with a secular job, working as a sander.<sup>19</sup> He soon left for the East Coast, however, to be replaced by Fr. Mitropolsky, himself, who came periodically to Portland from Seattle the remainder of 1924.<sup>20</sup>

### NOTES TO CHAPTER III

<sup>1</sup>Letter of Gabriel and Vera Krivoshein, Portland, Ore., to Hans H. Plambeck, Department of Sociology, Oregon State College, Corvallis, Ore., February 11, 1952.

<sup>2</sup>Ibid.

<sup>3</sup>[Ludmila Kuvshinoff], "Outline History of St. Spiridon Parish," p. 2.

<sup>4</sup>Unless otherwise noted, information in this chapter came from G.V. Krivoshein, Untitled history, pp. 7-8. Mr. Krivoshein was a member of the post-Revolutionary second Russian immigration to Oregon, took part in the events described from here on to the end of this history, and knew the participants personally. Most importantly, he maintained a record of the events, now summarized in Russian in his yet-to-be-finished untitled history of St. Nicholas Russian Orthodox Church, Portland, Oregon (see the bibliography for a list of the numerous published and unpublished written works by G.V. Krivoshein relating to the life of the Russian Orthodox Church in Oregon). Mr. Krivoshein, born in Russia in 1896, celebrated his eightieth birthday March, 1976.

<sup>5</sup>Barmatov's illiteracy, in English and Russian, is a fact based on information supplied the author by G.V. Krivoshein, who knew him, and on the fact that Barmatov could not sign his name correctly in Russian in parish subscription books. See: St. Nicholas Russian Orthodox Church, "Contributions to New Church Building of the Russian Orthodox Church, Portland, Oregon" (handwritten accounting book, Portland, Ore., November 2, 1928. In Russian and English), p. 6.

<sup>6</sup>Interview with G.V. Krivoshein, 1974

<sup>7</sup>Oregon State College, "Survey of Ethnic Groups in Oregon: the Russians," part dated June 12, 1952, p. 1.

<sup>8</sup>Ibid.

<sup>9</sup>For basically sound, book-length, English-language accounts of the history of the Russian Orthodox Church in Russia and North America during this time, 1917-1930, see: Basil M. Bensin, Russian Orthodox Church in Alaska, 1794-



1967 (Sitka: Russian Orthodox Greek Catholic Church of North America, Diocese of Alaska, n.d. [probably 1967]); Alexander A. Bogolepov, Church Reforms in Russia, 1905-1918 (Bridgeport, Conn.: Metropolitan Council of the Russian Orthodox Church of America, 1966); John Shelton Curtiss, Church and State in Russia: The Last Years of the Empire, 1900-1917 (New York: Octagon Books, 1965); John Shelton Curtiss, The Russian Church and the Soviet State, 1917-1950 (Boston: Little, Brown and Company, 1953); Harvey Fireside, Icon and Swastika: The Russian Orthodox Church under Nazi and Soviet Control (Cambridge, Mass.: Harvard University Press, 1971); William C. Fletcher, A Study in Survival: The Church in Russia, 1927-1943 (New York: Macmillan Company, 1965); Archimandrite Serafim, The Quest for Orthodox Church Unity: A History of the Orthodox Church in North America in the Twentieth Century (New York: Saints Boris and Gleb Press, 1973); Boleslaw Szczesniak, ed., The Russian Revolution and Religion: A Collection of Documents Concerning the Suppression of Religion by the Communists, 1917-1925 (Notre Dame, Ind.: University of Notre Dame Press, 1959); and Constance Tarasar, ed., Orthodox America, 1794-1976: Development of the Orthodox Church in America (Syosset, N.Y.: Orthodox Church in America, 1975).

<sup>10</sup>Krivoshein and Cole, "The Beginnings of the Orthodox Church in Oregon," p. 3; and interviews with G.V. Krivoshein, 1974-1976. Krivoshein was one of the "unmoving men given heart" by Mrs. Sprawkin.

<sup>11</sup>"Beauty in Albina: Pattern against Sky," Portland, Ore., Oregon Advance Times, February 15, 1968, p. 1; Krivoshein and Cole, "The Beginnings of the Orthodox Church in Oregon," p. 3; Krivoshein, "Information on the Corporation and Trustees," p. 1; and Shoemaker, "Bulbous Russian Dome" p. 22.

<sup>12</sup>Sanborn Maps, Vol 4 (1909-1923), 404/1585.

<sup>13</sup>Ibid.

<sup>14</sup>Stalberg, "Troitsky's Notes," p. 2.

<sup>15</sup>Interview with G.V. Krivoshein, 1974.

<sup>16</sup>Krivoshein, Untitled history, p. 8.

<sup>17</sup>Ibid.

<sup>18</sup>For an account of the activities of the pro-Bolshevik "Living Church" faction in North America during this time, see: Fr. Peter D. Costarakis, "The Living Church" (mimeographed typescript, St. Vladimir's Orthodox Theological

Seminary, Tuckahoe, N.Y., n.d.); and Seraphim Gisetti, "The Living Church in America" (unpublished typescript, St. Vladimir's Orthodox Theological Seminary, Tuckahoe, N.Y., May 18, 1971).

<sup>19</sup>City Directory, Vol LX (1925), p. 929.

<sup>20</sup>G.V. Krivoshein, "Spisok sviaschennosluzhitelei Sviato-Nikolaevskoi Tserkvi v Portlande, Oregon" (unpublished one-page typescript and handwritten notes, Portland, Ore., January 30, 1975). For an expanded and corrected translation of this work, see Appendix A.

## CHAPTER IV

### REBIRTH AND CONSOLIDATION (1925-1929)

So, by mid-1925, the little Portland group had reached a crisis. They had survived the attempt by local old-time immigrants to stop the restoration of church life in Portland, but had lost their house of worship as a consequence. They had also successfully resisted a priest who had gone over to the pro-Bolshevik, "Living Church," but now had no regular clergyman. The number of communicants was obviously growing, but they were penniless and many were unable to speak English. Either some dramatic changes had to take place or Russian Orthodox Church life in Portland would cease. Fr. Mitropolsky and the Seattle mother-parish saw the dilemma and again met the challenge. Protopriest Constantine Lebedev was dispatched to Portland with the specific task of resolving the problems listed above and of establishing a viable parish church in Portland.<sup>1</sup>

His first task was to deal with the closed chapel itself. Fr. Mitropolsky and the new Portland rector, Fr. Lebedev, arrived October 4, 1925, and met with local parishioners to discuss the renovation of the chapel to meet the city code.<sup>2</sup> A building permit had been taken out January 22, 1925, to make the necessary repairs,<sup>3</sup> but as such

renovation would exceed \$700, little was accomplished by the penniless emigres and the chapel remained closed. It was finally decided to assume the contract of sale to a two-story, frame house located on the northeast corner of E. 9th and Beech Sts.<sup>4</sup> The contract was signed over November 6, 1925, for \$50.00 by H.W. and Elsie Larkin, who themselves were buying the house in installments from its owners, J.J. and Rose Spiess. George Kules and M.A. Morozoff, together with Archpriest Lebedev, acted as trustees for the "Russian Orthodox Church of Portland," with Charles H. and Carl F. Glos acting as witnesses and attorneys for the church.<sup>5</sup> The total selling price of the house and lots was \$3,500.00,<sup>6</sup> payments to be made in small monthly installments.<sup>7</sup>

The frame house was rapidly transformed into a "house-church" and rectory. A small church was constructed on the main floor, and living quarters for Fr. Lebedev and his family were arranged on the second floor. An ikonostas was constructed, on which were placed ikons, some surviving from the old chapel. All the sacred vessels were carried from the old chapel on E. 20th, which remained locked.<sup>8</sup> Maria Kotlarevsky, mother of Vera Krivoshein, hand-sewed the altar and analogia coverlets.<sup>9</sup> The house itself was spacious, measuring 25 by 30 feet, with a large porch running along two exterior walls. It stood on the very front of its 50 by 100 foot corner lot, at 780 E. 9th St. N.<sup>10</sup>

Another small problem remained: what to do with the old chapel and lot on E. 20th. The new group did not even

possess legal title to the land, which was still deeded to Bishop Alexander (Nemolovsky). Therefore, the parishioners approached the Multnomah County Circuit Court and received the following advice: "Select from among your number a board of trustees, prepare a contract of sale and send it — to Bishop Nemolovsky."<sup>11</sup> This was promptly done, with Fr. Lebedev, George Kules, Gabriel Krivoshein, and Bishop Theophilus (Pashkovsky) of Chicago acting as trustees. The contract was sent in September, 1926 -- to Istanbul, Turkey! Bishop Alexander, in the confusion of Russian Church life after 1917, had become involved in questionable mortgaging of church property in the United States in an attempt to meet salary and operating expenses, and had been forced to leave the country, ending up eventually in Turkey.<sup>12</sup> The deed was signed, however, by Bishop Alexander, December 30, 1926, and was returned to Portland to be recorded, January 28, 1927.<sup>13</sup> Its arrival was propitious, for the fire marshal had ordered in writing January 14, 1927, that the chapel be immediately torn down by the parishioners or the lot would be assessed the demolition costs.<sup>14</sup> It seems the chapel was in imminent danger of collapsing onto a neighboring house. After obtaining a two-month delay, the chapel was dutifully razed by the rector and parishioners, and all the material carried to the new house-church, where it was supposed at the time a new church would eventually be constructed.<sup>15</sup> A sudden, unexpected opportunity changed all plans, however.

Around the turn of the century, a German Congregational Evangelical Brethren Church was formed and a new church built in the old Albina Homestead area on Mallory Ave. between Fremont and Beech Sts. -- seven blocks directly west of the house on E. 9th and Beech Sts. later used by the Russian Orthodox Church.<sup>16</sup> The church was a one and one-half story, wood-frame structure, with shingled-roof and stove heat. A fifty to sixty foot tower rose from the front of the church. A small dwelling and shed were situated behind the church on the back of the lot and dwellings were located on all adjoining lots. The church originally had lamp oil lighting, which was converted to gas lighting by 1923.<sup>17</sup> The first pastor was the Rev. Peter Yost,<sup>18</sup> whose successor by 1927 was the Rev. C.J. Wagner.<sup>19</sup> The striking thing concerning the Free Brethren Church, as it was commonly called, was that its parishioners were Volga Germans -- descendents of German families invited to Russia in the eighteenth and early nineteenth centuries to farm the Volga River region. They came to the United States before World War I, and many settle in the Albina area of Portland. They spoke Russian fluently and were often referred to, mistakenly, as "Russians." They were neither ethnically Russian nor Orthodox Christians, but their knowledge of the Russian language and the fact that they had been Russian citizens eventually brought them into contact with the recently-arrived Russian Orthodox emigres.<sup>20</sup> Most fortunately

for the struggling Russian parish, the Germans were building a new church, which was completed in 1927 on the southwest corner of Garfield and Mason Sts., about four blocks north of the Mallory church building.<sup>21</sup> Hence, they wished to sell their old building on Mallory. One of their members, Tatiana Krieger, contacted the Russians and offered the lot and structures for \$1500.00 in cash.<sup>22</sup>

About the same time the unexpected opportunity arose to purchase a finished church building for less than one-half what the parish was paying for its temporary frame-house church, Fr. Lebedev was forced to leave Portland for San Francisco. The parish was very poor, financially, and hence, unable to support Fr. Lebedev, his wife, and four children. After having served faithfully for two difficult years, he departed before Holy Week, 1927. The parish was without a priest until the arrival of Igumen (Abbot) John Zlobin from Canada in July, 1927.<sup>23</sup>

Events were moving rapidly and the parish would have to organize itself formally and secure financial aid or the opportunities would be lost. The first step had already been made early in 1927, when, with the help of Glos and Glos, attorneys, the original by-laws of the new St. Nicholas Russian Orthodox Greek Catholic Church of Portland, Oregon" were drawn up in English and signed throughout the year. Fourteen "Founding Members" of the new organization eventually affixed their signatures to the document, in the

following order: Gabriel V. Krivoshein, John M. Stalberg, Peter N. Illinsky, George S. Kules, Arkadi J. Domini, (Fr.) Constantine Lebedev, Andrew M. Starinovich, Vladimir (Walter) V. Olenick, Vladimir (Walter) G. Orloff, Basil A. Satrapinsky, Vera P. Krivoshein, Mike P. Kotlarevsky, Paul P. Sprawkin, and Voldemar V. Charoff. With the exceptions of Starinovich (who resided in Vancourver, Washington) and Domini (who lived in Renton, Washington), all the signators lived at that time in Portland, mostly in the Central East Side close to the frame-house church and the German Free Brethren Church. The original by-laws use rather archaic British English terms (such as "rubric" for "by-laws" and "prior" for "rector"), indicating that the newcomers were still unfamiliar with American English and that their American attorneys were vague as to Orthodox religious terminology.<sup>24</sup>

While the by-laws were being circulated for signatures, important decisions were being made. At a meeting of 15 parishioners August 28, 1927, it was decided to vacate the house on E. 9th and Beech St. and to accept the offer of the German Free Brethren Congregation to purchase their old church building at 765 E. Mallory Ave. N. (now 3605 N.E. Mallory Ave.). It was resolved to raise part of the \$1,500.00 by selling the former chapel lot on E. 20th and to raise the remainder through a city-wide fund drive.<sup>25</sup> The following day, August 29, 1927, Gabriel V. Krivoshein and George S. Kules (along with signatures obtained earlier



from Bishop Theophilus in Chicago and Fr. Lebedev in San Francisco), acting as trustees for the old chapel lot, sold it for \$650 to Theodore Fisch, who owned some neighboring property. Alexander A. Kambalin, John M. Stalberg, and Valdemar V. Charoff acted as witnesses.<sup>26</sup>

Following the sale of the chapel lot, Fr. Zlobin and his parishioners contacted the Episcopal Bishop of Oregon, Walter T. Sumner. Informed as to their intended fund drive, Bishop Sumner wrote a letter of introduction for Fr. Zlobin on September 8, 1927, and made the first contribution towards purchase of the new church building, \$25.00. In the warm letter, Fr. Zlobin was introduced as "priest-in-charge" of some two-hundred congregants -- a slight exaggeration -- of whom "some 80 are refugees." The bishop described the group as "a fine upstanding body of men and women," who represent the "anti-Soviet Communistic Movement." George Kules was mentioned as treasurer and John Stalberg as secretary-bookkeeper.<sup>27</sup>

Contributions began to roll in, with several parishioners subscribing \$50.00 each: George S. Kules, Alexander I. Cachuk, Andrew M. Starinovich, Nick A. Odalovich, Paul P. Sprawkin, John A. Pobechenko, Gabriel V. Krivoshein, John M. Stalberg, Vladimir V. Olenick, J. Vitas and N. Vitas. In addition, Mike P. Kotlarevsky, Carl P. Makarenko, Jim Panuk, Valdemar V. Charoff, and Bishop Alexy (Panteleev) of San Francisco each gave \$25.00, as did four Portland businesses: Montgomery Ward, Portland Electric Power, Portland Gas and

Coke, and Meier and Frank. St. Spiridon's Parish in Seattle gave \$40.00 and Serbs living around Aberdeen, Washington, contributed \$35.00. Numerous other smaller contributions were donated by Portland businesses and individuals, totaling \$1,032.50 by the end of 1927. After expenses, the parish kept \$737.50 as "ready cash." Contributions continued until the books were closed fall, 1928, by the then-rector, Fr. Sergius Leporsky. The total for 1928 was considerably less, only \$155.70, and much of the total had been illegally solicited by a bogus priest, Alexy Boguslavsky, about whom more will be said later.<sup>28</sup> Because of this illegal soliciting by Boguslavsky and because the church and small house to its rear had, by November, 1928, been "repaired and well-apportioned," Fr. Leporsky closed the fund-raising drive for the new St. Nicholas Russian Orthodox Church November 2, 1928.<sup>29</sup>

The actual sale deed was drawn up by attorneys of the German parish in October, 1927, and on October 31, 1927, the "Congregational Evangelical Brethern [sic] Gemeinde" and its trustees, Conrad N. Krieger (husband of Tatiana), George Michael, and Alex Seip, sold their former church building at 765 Mallory Ave. for \$1,500.00 to George Kules, Gabriel Krivoshein, Nick Odalovich, and Andrew Starinovich, trustees of the "Russian Orthodox Greek Catholic Church of Portland, Oregon, a voluntary association."<sup>30</sup> As the fund-raising drive had barely been in operation for two months, a generous loan of \$600.00 from a parishioner, Vladimir Olenick,

plus the money from the sale of the chapel lot, enabled the fledgling parish to purchase the Mallory church for cash long before the soliciting ended. The remaining funds were then available for the repair of the church and its conversion into an Orthodox temple of worship.<sup>31</sup> Lumber left from the old chapel on E. 20th was used in the remodeling, and two ikons -- of St. Panteleimon and St. Seraphim of Sarov -- from the old chapel were placed on opposite ends of a new ikonostas constructed by John Zhukovsky and Gabriel Krivoshein. Generous contributions of labor and skill by the 20-30 core members of the new parish enabled the Lesser Blessing and first services to be held less than two months after purchase of the Mallory church.<sup>32</sup>

In the meantime, while the newly-purchased church was being remodeled in preparation for its opening December, 1927, important organizational matters were consummated November 3, 1927 -- barely three days following the purchase. On that day, the parish was officially incorporated as the "Saint Nicholas Russian Orthodox Church of Portland, Oregon," its legal name until 1976.<sup>33</sup> The articles of incorporation were signed by the original trustees, George Kules, Gabriel Krivoshein, Nick Odalovich, and Andrew Starinovich, plus three members of the parish, Voldemar V. Charoff, John Zhukovsky, and Vladimir Olenick. The stated purpose of the new corporation was four-fold: enlightenment from studying the Holy Bible; the advancement and education of its members; patriotic loyalty to the United

States; and the legal right to hold property under Oregon Law. The articles also stipulated that there would be six parish officers: four trustees, one secretary, and one treasurer. The articles were officially registered by George E. Davis, Corporation Commissioner of Oregon, November 16, 1927, under file number 31005. Charles H. Glos acted as attorney for the parish.<sup>34</sup> Saint Nicholas Church was now both a physical and legal entity. All that remained was to bless the church and begin the parish's spiritual life.

Although remodeling was not complete, the church building received its Lesser Blessing and dedication at the hands of its rector, Igumen John Zlobin, Sunday, December 18, 1927. The Lesser Blessing of the new church, which stood opposite the old Albina Homestead School, commenced at 9:30 a.m., followed by the Divine Liturgy at 10:15. The Rt. Rev. Walter T. Sumner, Episcopal Bishop of Oregon, and long-time friend of Oregon's Orthodox Christian population, preached the sermon, at the invitation of the Russian Orthodox Bishop of San Francisco, Alexy (Panteleev), and of Fr. Zlobin. Fr. E.H. Clark acted as Bishop Sumner's chaplain during the dedication. Vespers were sung at 7:00 p.m. that same day and the spiritual life of the parish was finally begun in a permanent temple of worship.<sup>35</sup>

It was not until spring, 1928, that a Russian Orthodox cross was placed on the church tower. Jim Panuk, utilizing two ladders, precariously climbed the steeple from the

roof and placed a hollow, galvanized metal cross at the very top.<sup>36</sup> The first Holy Week and Paschal services were held at St. Nicholas Parish April, 1928, including a four and one-half-hour-long Vigil and Resurrection Liturgy, beginning at 11:30 p.m. Saturday, April 14, 1928. The parishioners, then numbering some thirty, invited all Portland's Russians, Serbs, Bulgarians, Arabs, and Greeks to participate, as well as the non-Orthodox public.<sup>37</sup> Just prior to the first Paschal celebration, the parish's four trustees, George Kules, Gabriel Krivoshein, Nick Odalovich, and Andrew Starinovich finally sold the frame-house and property at E. 9th and Beech back to its original deed holders, J.J. and Rose Speiss, March 27, 1928.<sup>38</sup> The house burned down shortly thereafter<sup>39</sup> and the lot remained vacant until a new house was constructed in the late 1950's. The old chapel lot on S.E. 20th is vacant to this day.

Sunday, June 10, 1928, marked the formal consecration of the church in the name of St. Nicholas the Wonderworker. The consecration or Greater Blessing, involved upwards of two-hundred people, including Orthodox clergy from Seattle, San Francisco, Spokane, and Portland. Bishop Alexy of San Francisco was the consecrator, assisted by Archpriest V. Sakovich (Dean of Holy Trinity Russian Orthodox Cathedral, San Francisco), Archdeacon Peter Kotliaroff (the bishop's assistant), Fr. Nicholas Mitropolsky (Dean of St. Spiridon Russian Orthodox Church, Seattle), Fr. Sergius Leporsky (also of St. Spiridon Church and soon-to-be rector of St.

Nicholas Parish in Portland), Fr. Christophoros Tsarouhas (Rector of Holy Trinity Greek Orthodox Church, Portland), and, of course, Fr. Zlobin of St. Nicholas Church. The choir of Seattle's St. Spiridon Church, under the direction of Dr. Petroff, accompanied the clergy during the ornate consecration and the Liturgy that followed. Also present as honored guest were Episcopalian Bishop Walter T. Sumner and his chaplain, Fr. G. Taylor Griffith.<sup>40</sup>

The consecration commenced at 9:00 a.m. The altar table was stripped of its coverings and bathed in tepid water, red wine mixed with rose water, and holy chrism by the clergy, who wore white utility aprons to cover their vestments. Every ikon, all the interior appointments, and every wall was censed and sprinkled with holy water, or anointed with holy chrism, during the ancient ceremony. The whole congregation and clergy then processed thrice around the outside of the church, chanting and following the bishop, who bore holy relics on his head. The procession finally stopped before the closed doors to the church to be admitted only after thrice assuring those within that the "King of Glory," and not Satan, requested admittance. After depositing the holy relics in a small casket in the altar table and in the antimins cloth, the Hours and Liturgy began at 11:00 a.m. The Serbian members of the congregation were addressed in Serbian by Fr. Porobich from Spokane.

A great banquet was held at the Odd Fellows Hall on E. 19th and Alberta Sts., where a musical concert and national

costumes accompanied the dining. Nick Odalovich was in charge of the banquet, and Voldemar Charoff, of the entertainment.<sup>41</sup>

Barely four months after the June consecration, the parish was again plunged into a turmoil reminiscent of the problems with Fr. Oleinikov and the old immigration in 1924-1925. Fr. Zlobin had departed August, 1928, and Metropolitan Platon (Rozhdestvensky) had assigned Priest Sergius Leporsky to replace him.<sup>42</sup> The new priest was just settling in and parish life appeared to finally have reached a peaceful regularity, when, in the first days of November, 1928, an Orthodox priest, Fr. Alexy Boguslavsky, arrived in Portland. Fr. Boguslavsky called himself a missionary-priest, but was more likely an unfortunate product of the post-Revolutionary breakdown in Russian Church administration referred to earlier. Without first contacting the rector, Fr. Leporsky, this "missionary-priest" began to visit the homes of parishioners and attempted to convince them to evict Fr. Leporsky and to appoint himself as the new rector. He promised a "brilliant future" for the parish, including eventual ownership of the whole block upon which the church stood. Several parishioners were taken in by Boguslavsky's persuasiveness and trouble began. Apparently church authorities in New York, notified by other parishes in the West of Fr. Boguslavsky's machinations and disruptiveness, were aware of his whereabouts, for Metropolitan Platon sent a telegram to the rector, November 2, 1928, stating in broken

English that "Boguslavsky, by invading a strange parish, is a thief. Drive him out!" Two days later, November 4, 1928, Fr. Mitropolsky arrived from Seattle, much as he had done in 1924 with the problem of Fr. Oleinikov, and called a special parish council meeting. The meeting resolved that Boguslavsky's intrusion was illegal and unworthy of a priest and that he should immediately depart Portland for the sake of the church's welfare. At the same meeting Carl Makarenko (McKay) was censured for interrupting a Sunday Liturgy to make a speech on behalf of Fr. Boguslavsky. As if to give support to Fr. Mitropolsky and the church council, several telegrams and letters were received, attesting to the unworthy activities of Fr. Boguslavsky and warning to have nothing to do with him. The writers included the former rector of St. Nicholas, Fr. Zlobin; Bishop Alexy of San Francisco; Fr. Theodore Grishan, Dean of the Colorado District; and others.<sup>43</sup>

The orders of the parish council had no effect on the more fanatical followers of Fr. Boguslavsky, however. For the remainder of November they wreaked havoc upon the church. They began to threaten poor Fr. Leporsky with forceful eviction from his little house behind the church and turned the electricity to the house off by cutting the conduit. They sent letters to Metropolitan Platon requesting the appointment of Fr. Boguslavsky as rector, and finally, put a lock on the doors into the church so that Sunday, November 25, 1928, Fr. Leporsky would not be able to enter, and Fr.



Boguslavsky could then serve the Liturgy. The church council, in desperation, turned to an old friend for help: Episcopal Bishop Walter T. Sumner. A general parish meeting took place the evening of November 24, 1928, in Bishop Sumner's office in the Ainsworth Building, with Attorney Carl Glos present. In addition to Bishop Sumner and Attorney Glos, the following attended this critical meeting: Bishop Alexy of San Francisco, Fr. Mitropolsky and a deacon from Seattle, Fr. Leporsky, and fifteen parishioners of St. Nicholas Church, including Alex L. Kambalin, Gabriel V. Krivoshein, Nick A. Odalovich, Voldemar V. Charoff, John M. Stalberg, and Eugene S. Serebrennikov (the last-named serving as translator). The council, fortunately, had just received a telegram from Metropolitan Platon with an announcement of the Council of Bishops of the Russian Orthodox Greek Catholic Church of North America, that Fr. Boguslavsky would be defrocked if he did not at once depart Portland. The parish council thus resolved to place announcements in Portland's newspapers notifying the public that Fr. Boguslavsky, who was then soliciting money around Portland, was not the rector of St. Nicholas nor in any way connected with that parish.<sup>44</sup>

The following day, November 25, 1928, a solemn Hierarchical Liturgy was celebrated in the church. Two policemen sat in the cars across the street to keep order. The threats of the dissenters came to nothing. Fr. Boguslavsky disappeared as mysteriously as he had arrived and three of

the dissenters returned to the parish within three weeks. Another returned after five years. Peace had again been restored to the struggling parish.<sup>45</sup>

In the midst of all this chaos, the parish council and members had been formulating a new set of parish by-laws to replace the original 1927 set. The work on the new by-laws had actually begun the very same day as the parish was officially incorporated, November 16, 1927. The debate continued through the opening of the church December, 1927, its consecration June, 1928, and the chaos of the Boguslavsky affair. In fact, the finalization of the new by-laws, in use to 1976,<sup>46</sup> was not effected until July 19, 1929, when they were "deliberated upon point by point, ratified, and adopted at a general meeting of the parishioners of St. Nicholas Orthodox Church."<sup>47</sup> The new by-laws were based upon the original by-laws signed in 1927 by the Founding Members, and upon the articles of incorporation. They contained twelve main sections (Preamble, Name, Purpose, Organization, Property, Society Membership, General Meetings, Parish Council, Auditing Committee, Alternate Members, Trustees, and Elections), amendments, signatures of ratification, and amendments enacted after 1929. Following the July 19 meeting, the by-laws were finally signed November 15, 1929, by the active members of the society: Peter N. Ilinsky, Gabriel V. Krivoshein, Alexander I. Kambalin, John A. Pobochenko, Vladimir V. Olenick, Ivan T. Budaev, George S. Kules, Volde-

mar V. Charoff, Nick A. Odalovich, John M. Stalberg,  
Michael P. Kotlarevsky, and Paul P. Sprawkin.<sup>48</sup>

#### NOTES TO CHAPTER IV

<sup>1</sup>Krivoshein, "Spisok sviashchennosluzhitelei" and Stalberg, "Troitsky's Notes," p. 2.

<sup>2</sup>Stalberg, "Troitsky's Notes," p. 2.

<sup>3</sup>City of Portland, Oregon, Department of Public Works, Bureau of Buildings, "Report of Building Inspection" (Portland, Ore.: Permit No. 150333, January 22, 1925).

<sup>4</sup>Stalberg, "Troitsky's Notes," p. 2.

<sup>5</sup>MCPDB, "Spiess et ux with Larkin" (Book 1037, 1925), p. 4.

<sup>6</sup>Shoemaker, "Bulbous Dome, " p. 22.

<sup>7</sup>Stalberg, "Troitsky's Notes," p. 2.

<sup>8</sup>Ibid. Four of the oldest ikons, perhaps surviving from Holy Trinity Chapel, still remain in the possession of St. Nicholas Church. Two, of St. Panteleimon and St. Seraaphim of Sarov, are on the extreme left and right of the ikonostas in St. Nicholas Church on Mallory Ave., and two very poorly painted ikons of Christ and the Virgin Mary are stored in the parish archives. All are hand-painted originals. Information supplied by G.V. Krivoshein, 1974.

<sup>9</sup>Interview with Vera P. Krivoshein, 1975.

<sup>10</sup>Sanborn Maps, Vol. 5 (1924-1935), 595/3152; and City Directory, Vol. LXII (1927), p. 24.

<sup>11</sup>Krivoshein, "Information on the Corporation and Trustees," p. 1.

<sup>12</sup>For information on the life and activities of Bishop Alexander Nemolovsky, see: Tarasar, Orthodox America, pp. 131, 174-175. For similar information on Bishop (later Metropolitan) Theophilus, see the same source, pp. 200-201).

<sup>13</sup>MCPDB, Nemolovsky to Lebedeff et al. (Trustees)" (Book 1092, 1927), p. 34.

<sup>14</sup>Two letters of City of Portland, Oregon, Department of Public Affairs, Office of Fire Marshal, to Russian

Orthodox Greek Catholic Church of America, in care of Glos and Glos, attorneys, Portland, Ore., both dated January 14, 1927.

<sup>15</sup>Stalberg, "Troitsky's Notes," p. 2.

<sup>16</sup>The German Mallory church building, later to be St. Nicholas Russian Orthodox Church, was probably constructed c. 1900. Its first listing in the City Directory was in Vol. XLII (1904), p. 393. However, according to present taxation cards on the structure, the building did not enter the taxation rolls (as an untaxed church building) of Multnomah County until 1911. Hence, the church may have been constructed as late as 1910. The author believes the 1900 date to be more exact.

<sup>17</sup>Sanborn Maps, Vol 2 (1901-1908) 234/2255 and Vol 3 (1909-1923) 261/2255. With the exception of the addition of an onion dome (cupola) in 1953 and modifications of the entryway and porch, the church appears much the same in 1976 as it did in these Sanborn descriptions.

<sup>18</sup>City Directory, Vol. XLII (1904), p. 393.

<sup>19</sup>Ibid. Vol. LXIII (1928), p. 23.

<sup>20</sup>For an account of Albina's Volga German community, see: Wanda June Schwabauer, "The Portland Community of Germans from Russia" (unpublished xeroxed typescript, Portland, Ore., May 1974). For a detailed general history of Russia's German colonies see: Adam Giesinger, From Catherine to Khrushchev: The Story of Russia's Germans (Battleford, Sask.: Marian Press, 1974).

<sup>21</sup>The 1927 German Free Brethren Church still stands at 238 N.E. Mason St. In 1976 it housed a black congregation, the "Philadelphia Community Missionary Baptist Church." The original German cornerstone, however, still remains in the structure, reading "Congregational Ev. Brethren Church, 1927." The Volga German community, which populated most of Central Albina in Portland since the early 1900's, left for the suburbs with their churches following the influx of blacks into the Albina area after the Second World War.

<sup>22</sup>Stalberg, "Troitsky's Notes," p. 2. Tatiana Krieger, a Russian, was formerly of the Orthodox faith until she married Conrad N. Krieger, a trustee of the Protestant German Free Brethren Church. Both Kriegers were still living in Portland in 1976.

<sup>23</sup>Krivoshein, "Spisok sviashchennosluzhitelei," and Krivoshein and Cole, "The Beginnings of the Orthodox:

Church in Oregon," pp. 3-4. Fr. John Zlobin, the first rector of the soon-to-be-opened St. Nicholas Russian Orthodox Church on Mallory Ave., later became the Russian Orthodox Bishop of Alaska (1945-1952). Two other individuals directly involved in St. Nicholas Church also became bishops. John (Ivan) Stalberg, for years the parish secretary, became Bishop Jonah of Washington, D.C. (1951-1955). Fr. George Afonsky, rector of the parish from 1971 to 1973, became Bishop Gregory of Sitka and Alaska (1973-present).

<sup>24</sup>St. Nicholas Russian Orthodox Church, Untitled original by-laws of the St. Nicholas Russian Orthodox Greek Catholic Church of Portland, Oregon, in effect 1927-1929 (typescript with fourteen signatures prepared by Glos and Glos, attorneys, Portland, Ore., 1927).

<sup>25</sup>Stalberg, "Troitsky's Notes," pp. 2-3. The decision to sell the old chapel lot on E. 20th had already been made July 17, 1927, and signatures were requested from Bishop Theophilus in Chicago and Fr. Lebedev in San Francisco, both co-signators of the 1926 deed to the old chapel property cited in n. 13 to this chapter.

<sup>26</sup>MCPDB, "Russian Orthodox Greek Catholic Church of Portland, Ore. (by Trustees) to Fisch" (Book 1109, 1927), p. 462; and Krivoshein, "Information on the Corporation and Trustees," p. 1.

<sup>27</sup>St. Nicholas Russian Orthodox Church, "Contributions to New Church Building," p. 1; and Letter of the Rt. Rev. Walter Taylor Sumner, Episcopal Bishop of Oregon, to the general public of Oregon, September 8, 1927. The letter is pasted in the front of the contribution book. The actual number of congregants was about thirty according to G.V. Krivoshein. Bishop Sumner, as is mentioned elsewhere in this history, remained a life-long and devoted friend of Oregon's Orthodox population.

<sup>28</sup>See pp. 60-63 in this history.

<sup>29</sup>St. Nicholas Russian Orthodox Church, "Contributions to New Church Building," pp. 1-12. Whether the totals cited in the accounting book were ever all collected is not known.

<sup>30</sup>MCPDB, "Congregational Evangelical Brethern [sic] Gemeinde of Portland, Ore. (by Trustees) to Russian Orthodox Greek Catholic Church of Portland, Ore. (by Trustees)" (Book 1126, 1927), p. 106; John Stalberg, "Sv. Nikolaevskaia Russkaia Pravoslavnaia Tserkov' v gor. Portlande, st. Oregon," in Iubileinyi sbornik v pamiat' 150-letia Russkoi Pravoslavnoi Tserkvi v Amerike, Jubilee Editorial Committee New York: Russian Orthodox Greek Catholic Church of North

America, 1945), II, p. 139; and Stalberg, "Troitsky's Notes," p. 3.

<sup>31</sup>Krivoshein, "Information on the Corporation and Trustees," p. 1; and Stalberg, "Troitsky's Notes," p. 3.

<sup>32</sup>"Beauty in Albina," p. 1; and Shoemaker, "Bulbous Russian Dome," p. 22.

<sup>33</sup>In October, 1975, the parish council moved to make official a minor name change which has been in actual effect for nearly a decade: the word "Russian" was dropped from the parish's legal corporate title, which now reads "St. Nicholas Orthodox Church of Portland, Oregon." The change was put into effect with the new parish by-laws January, 1976.

<sup>34</sup>State of Oregon, Corporation Department, Articles of Incorporation of St. Nicholas Russian Orthodox Church of Portland, Oregon (Salem, Ore.: File No. 31005, November 16, 1927)

<sup>35</sup>"Russian Church Opened: Bishop Sumner Preaches Sermon to Orthodox Congregation," Portland, Ore., Morning Oregonian, December 19, 1927, p. 14; "Russian Orthodox Church Opens Here Next Sunday," Portland, Ore., Sunday Oregonian, December 11, 1927, p. 2; "Russian Orthodox Church To Open Edifice: Rebuilt Structure To Be Dedicated Today," Portland, Ore., Sunday Oregonian, December 18, 1927, p. 10; and "St. Nicholas' Russian Church," Oregon Churchman (Episcopal), XX (January, 1928), pp. 2-3.

<sup>36</sup>Interview with G.V. Krivoshein, 1974.

<sup>37</sup>"Russian Easter Coming: Orthodox Church Services Begin Tomorrow," Portland, Ore., Morning Oregonian, April 11, 1928, p. 26.

<sup>38</sup>MCPDB, "Kules et al. to Spiess et ux." (Book 1136, 1928), p. 470.

<sup>39</sup>Stalberg, "Troitsky's Notes," p. 3.

<sup>40</sup>[Voldemar V. Charoff], Untitled handwritten notes announcing the consecration of St. Nicholas Russian Orthodox Church (Oregon Historical Society Library, Portland, Ore., n.d. [c. June 10, 1928]; with the aid of Gabriel and Vera Krivoshein, the author discovered the handwriting of these notes to be that of V.V. Charoff, then-active parishioner of St. Nicholas Church); "Great Event of the Eastern Orthodox Church" (printed brochure, Oregon Historical Society Library, Portland, Ore., n.d. [c. June 10, 1928]);

and "New Church Dedicated: Russians and Serbians Attend Ceremonies," Portland, Ore., Morning Oregonian, June 11, 1928, p. 20. Bishop Alexy (Panteleev) a widowed priest who became a monk, later was made Bishop of Alaska, 1934-1944. He retired due to old age in 1944, and eventually was received into the Moscow Patriarchate and returned to the Soviet Union, where he died. Interestingly enough, his replacement as Bishop of Alaska was none other than Igumen John Zlobin. See: Archimandrite Seraphim, The Quest for Orthodox Church Unity, pp. 54-55; and Tarasar, Orthodox America, p. 290.

<sup>41</sup>Ibid.; and Archpriest D. Sokoloff, A Manual of the Orthodox Church's Divine Services (New York: Wynkoop Hallenback Crawford Co., 1899; reprinted at Jordanville, N.Y. by Holy Trinity Russian Orthodox Monastery, 1968), pp. 126-129.

<sup>42</sup>Krivoshein, "Spisok sviashchennosluzhitelei."

<sup>43</sup>G.V. Krivoshein, "O sviashchennike Boguslavskom" (unpublished typescript, Portland, Ore., 1975), p. 1. Boguslavsky's name means, in Russian, "God-glorifier," an activity its holder did not apparently follow.

<sup>44</sup>Ibid. pp. 1-3.

<sup>45</sup>Ibid. p. 3.

<sup>46</sup>New by-laws, prepared under the guidance of Fr. Seraphim Gisetti and written to conform with standards established by the Orthodox Church in America, were put into effect January, 1976.

<sup>47</sup>Krivoshein, "Information on the Corporation and Trustees," p. 1.

<sup>48</sup>St. Nicholas Russian Orthodox Church, "The By-Laws of the Society of the St. Nicholas Russian Orthodox Church Parish" (mimeographed typescript of the official English translation of the parish by-laws in effect 1929-1976, Portland, Ore., n.d.); and St. Nicholas Russian Orthodox Church, "Ustav obshchestva prikhozhan Sviato-Nikolaevskoi Russkoi Pravoslavnoi Tserkvi v Portlande, Oregon", (mimeographed typescript with parish corporation seal of the original Russian version of the parish by-laws in effect 1929-1976, Portland, Ore., July 10, 1974).



## CHAPTER V

### STRUGGLE FOR SURVIVAL (1929-1953)

By 1930, then, the trauma of birth was over for Oregon's only Russian Orthodox Church. Whatever growing pains lay ahead, at least the small group of Orthodox faithful had survived a decade of organizational chaos and had accomplished a foundation upon which to grow: they had formulated a parish structure, had incorporated under Oregon laws, had obtained a regular priest, had purchased a temple of worship, and, most importantly, had maintained a steadfast faith in all they did, so as to resist internal and external disruption. This faith should not be minimized, for in addition to almost continuous stress for nearly a decade, this small group of newcomers was also poor and, for the most part, incapable of communicating in the language of their adopted country. Yet by 1930 all the above had been accomplished.

Perhaps symbolic of this accomplishment, one of the largest parish events in the history of St. Nicholas Church took place the evening of December 28, 1929. A gala concert-ball was held to raise funds to add to the continued remodeling of the new church. This event was the first charitable activity undertaken since the original fund-

raising drive of 1927-28 and was the brainchild of Fr. Leporsky. Over five-hundred tickets were sold to attend the function -- which took place at the Odd Fellows Hall on N.E. 19th and Alberta, a building with a capacity of only three hundred! Alexander A. Vdovin, the parish choir director and a leading member of the Portland Symphony, was concert master. Tatiana and Konrad Krieger, of the German Free Brethren Church, assisted Vdovin with a twenty-voiced choir, and Voldemar V. Charoff directed a small balalaika orchestra. Ethnic costumes and dancing were abundant, as was food, prepared under the supervision of Gabriel V. Krivoshein. The energetic chairman, A.I. Karkov, who had a music studio in Vancouver, Washington, managed to keep order in the overcrowded hall. What was remarkable about this particular event was the cooperation at the parish among different ethnic and religious groups. There were present Nick Odalovich and his Serbian community, as well as the Kriegers and others from Portland's Protestant Volga German community, plus a small contingent of Bulgarians, many Russians from Seattle, and even some Anglo-Saxon Americans, including, as honored guests, Episcopal Bishop Sumner and his wife. The eventual "Russification" of the parish, which would remain in effect to the 1970's, led unfortunately to a gradual dissolution of this original kindred spirit, with many of the non-Russian members of St. Nicholas leaving the Orthodox Church to disappear into "mainstream" American Protestantism.

Other non-Russian Orthodox eventually established their own parishes and became fully involved with kindred groups.<sup>1</sup>

The following October, 1930, the parish had an eminent guest in the person of Metropolitan Platon (Rozhdestvensky), ruling hierarch of the Russian Orthodox Church in North America. He arrived by train from California at Portland's Union Station, along with Bishop Alexy of San Francisco and the newly consecrated Orthodox Bishop of Alaska, Antonin.<sup>2</sup> This was Metropolitan Platon's second and last visit to Portland, the first being briefly in August, 1928.<sup>3</sup> The dignitaries were greeted with kisses -- a sight bemusing to local reporters -- by Fr. Leporsky, Fr. Dimitri Hotovitsky of the Alaskan Diocese, and V. Kuvshinov, son of the rector of St. Spiridon Church in Seattle. The party only briefly visited St. Nicholas Church and Episcopal Bishop Sumner before departing by car to Seattle to raise funds for the new church there. Bishop Antonin went on to Sitka.<sup>4</sup>

The parish finally got around to transferring ownership of its property from the old name of its society, the Russian Orthodox Greek Catholic Church, to the new corporation, St. Nicholas Russian Orthodox Church of Portland, Oregon, March 1, 1932. George Kules, Gabriel Krivoshein, Nick Odalovich, and Andrew Starinovich acted as trustees for the former organization.<sup>5</sup>

Later the same year Odalovich, as the leader of Portland's Serbian Orthodox population, hosted a distinguished Serbian Orthodox visitor, Mitred-Archpriest George Kodjich

of San Francisco. Archimandrite Kodjich (who had been a chaplain to Russian and Serbian armed forces during World War I, for which he had received the Serbian Order of St. Sava and the Russian Cross of St. George) came to Portland July 1, 1932, to celebrate "Vidov Dan," the Serbian national holiday. Four languages were used at the 10:00 a.m. Liturgy that Sunday, July 3: Serbian, Church Slavonic, Russian, and English. A picnic dinner and patriotic program followed the Liturgy, at a parishioner's farm in Lents. Fr. Kodjich was then missionary priest for the Serbian Orthodox Church on the Pacific Coast of the United States.<sup>6</sup>

The visit of Archimandrite Kodjich was only one of the events of the early years of St. Nicholas Parish which indicated the direct involvement of Portland's Serbian population in the leadership of the parish at that time. Apparently there was an active chapter of the Serbian National Federation at St. Nicholas Church: Lodge No. 148 and its Junior Order, Lodge No. 95, of the same Federation.<sup>7</sup> The parish organization itself was then, in the early 1930's, called the "Serbo-Russian Parish Society" and the church was often unofficially referred to as "St. Nicholas Serbo-Russian Orthodox Church."<sup>8</sup> These Serbian ethnic groups, under the leadership of men like Nick Odalovich, were responsible for special, Serbian celebrations, such as the visit of Archimandrite Kodjich in 1932, and for a special Liturgy and Memorial Service for the repose of assassinated

King Alexander I of Yugoslavia, October 28, 1934.<sup>9</sup> To this day there are still Serbian members active in the parish, as well as Macedonians and Bulgarians, including Joseph Cherkezov, starosta from 1974 to 1976. However, due to a heavy influx of "Displaced Persons" (DP's) from the Soviet Union following World War II, including five of the parish's six rectors since 1953, the majority of the parishioners are still East Slavs: Russians, Byelorussians, and Ukrainians.<sup>10</sup>

For a brief time, it should be added, Portland's Syrian Orthodox population considered actively joining St. Nicholas Church. This attempt came to naught when the parish council refused to drop the word "Russian" from the official name of the parish, a sad response in view of the present disunity and duplication of resources in American Orthodoxy.<sup>11</sup> Following this Russian rebuff, the Arabs, who had attempted an earlier parish organization that disbanded,<sup>12</sup> purchased their own church at 3820 S.E. 62nd Ave. (a former Seventh Day Adventist Church), and celebrated their first Liturgy under Fr. Methodios Shalhoub, September 30, 1934. Interestingly enough, the venerable Episcopal Bishop Walter T. Sumner had no ethnic prejudice when it came to his Orthodox brothers-in-Christ. With the aid of Fr. O.W. Taylor, Bishop Sumner made available St. Paul's Episcopal Mission Church to Portland's Orthodox Arabs for their services from 1931 to the opening of their church in 1934.<sup>13</sup>

Although parish life at St. Nicholas Church maintained a modicum of regularity during the 1930's, the effects of the Great Depression nearly crippled it fatally. In fact, the dust of the organizational chaos of the 1920's had barely settled when the collapse of the world's economic systems robbed the parish of much-needed human and financial support. Never very large to begin with, parish membership dwindled following the 1929 "Crash", as parishioners left Portland and vicinity to find jobs elsewhere. By the tenth anniversary of the parish, November, 1937, eight of the original twenty-four active members involved in the founding of the parish had left Portland and one, Paul Sprawkin, had died. Active membership during the 30's, never more than thirty, dropped to twelve individuals, according to one source.<sup>14</sup>

Indicative of the increasingly tight financial position of the parish in the 1930's was the number of clergy that serviced the church at this time.<sup>15</sup> From the departure of Fr. Leporsky, July 7, 1931, to the arrival of Fr. Nicholas Levko, December 5, 1936, there were seven priests or monks serving St. Nicholas Church, all but one of them, Fr. Kochetov, unmarried. The parish could not support a married priest with family. The short duration of their stay is also indicative of the generally poor economic situation of the parish during the Depression years. Fr. Leporsky was replaced July, 1931, by married Priest Theodore Kochetov, who stayed less than one year. He in turn was replaced March 11, 1932, by the Igumen (Abbot) Pahomy [sic]

Deliman, who was a travelling missionary monk for the whole Pacific Northwest. According to a newspaper report of his appointment, there were only fourteen active families (Serbians and Russians) at St. Nicholas Church in 1932.<sup>16</sup>

Igumen Pahomy had the task of servicing other struggling Russian Orthodox parishes at this time (he later served as a substitute priest for Fr. Basil Kuvshinov at St. Spiridon Church, Seattle, in the late 1940's), so he was often absent from Portland. During these absences, the Monk Elias and the Igumen Anthony replaced him at St. Nicholas Church. Igumen Pahomy was called elsewhere March 18, 1933, to be eventually replaced by the former Dean of the Vladivostok Cathedral, the venerable Archimandrite Gregory Prozorov. Fr. Prozorov, who stood 5' 10'' tall and weighed 210 lbs., arrived February 26, 1934, nearly one year after Igumen Pahomy's departure,<sup>17</sup> to be replaced himself before the end of 1934 by the Archimandrite Athanasius Markovich. Archimandrite Markovich had the longest term as rector since Fr. Leporsky, October 26, 1934, to early 1936. He in turn was replaced by Priest Stephen Shabanov, who remained the shortest period since Fr. Kobylkin's brief stay in 1924: April to May 31, 1936. This game of sacerdotal musical chairs ended, fortunately, with the arrival of Fr. Nicholas Levko December 5, 1936, who remained the longest of any rector in the parish's history, seventeen years, to September 25, 1953.

During these confusing times parish life had somehow

managed to continue. Services were regularly held, as long as a priest was available. Classes in Russian and religion, begun in 1927 by Vera Krivoshein, continued at the parish every Friday and Sunday for two hours each day. The pupils were mainly parish children and the classes ceased only in 1942 because the "children began high school and were too busy with studies and school activities."<sup>18</sup> The parish council and its officers functioned regularly, under the able and enduring direction of Vladimir V. Olenick. Olenick was a humble cobbler, and church starosta from his election to that post in 1928 to his death in 1962 -- 34 years of steadfast service to St. Nicholas Church!<sup>19</sup> It may truthfully be said that, in view of the large turnover of clergy during the 1930's, the parish survived the turmoil intact only because of devoted lay leaders like Vladimir Olenick, John Stalberg, Gabriel Krivoshein, Nich Odalovich, Andrew Starinovich, and others. And the women must not be slighted! About the time of Fr. Levko's arrival, late in 1936, a Sisterhood was founded under the leadership of Elena Sprawkin, Vera Krivoshein, and Nadine Yashan. It was dedicated in the name of the Protection of the Most Holy Mother of God and continued, with few interruptions, to offer great service to the parish throughout its history.<sup>20</sup>

Hierarchs of the Russian Orthodox Church in North America continued their periodic visits to the struggling parish during this time. Following Metropolitan Platon's visit of 1930, Metropolitan Theophilus (Pashkovsky),



Primate of the Russian Orthodox Greek Catholic Church of North America (to which administration the parish then belonged), visited briefly December, 1935, on his return from an historical visit to Serbia.<sup>21</sup> Metropolitan Theophilus, elected primate following Metropolitan Platon's death in 1934, had gone to Serbia at the invitation of the Patriarch of Serbia, Varnava, to effect a reconciliation between the Metropolia and the "Russian Orthodox Church Abroad" (or "Synod-in-Exile"). The meeting was apparently successful and an external integration of sorts was effected between the two bodies, which lasted until it was dissolved at the Seventh All-American Sobor in 1946.<sup>22</sup> This explains why the next hierarch to visit St. Nicholas Church was Tikhon (Troitsky), Archbishop of Western America and Seattle, a diocese belonging to the Synod-in-Exile. He came in June, 1936, to meet parishioners and acquaint himself with parish affairs, while on his way to Seattle to visit St. Nicholas Synod-in-Exile Parish (which had laid the foundation stone to its new church building on 13th Ave. December 20, 1936).<sup>23</sup>

Archbishop Tikhon, whose cathedral was at 864 Fulton St. in San Francisco, returned November, 1936, to participate in the tenth anniversary celebration of St. Nicholas Church in Portland. He was assisted by Archpriest Alexander Viacheslavov of San Francisco (who had been rector of St. Spiridon Church, Seattle, 1917-1925), Archpriest Basil Kuvshinov of St. Spiridon Church, Seattle, Fr. Levko of St. Nicholas Church, Archdeacon D. Karzanov, and the choir of St.

Spiridon's. Archbishop Tikhon preached in Serbian during the Hierarchical Liturgy, Sunday, November 21, 1937, indicating continued Serbian participation in parish life at this date. A large banquet and choral concert was held at 2:00 p.m. the same Sunday at the nearby Weimer's Hall, 3922 N.E. Union Ave.<sup>24</sup>

The rectorship of Fr. Nicholas Levko -- 1936 to 1953 -- might easily be called the "Eisenhower Years" of St. Nicholas Church. They were quiet, almost insignificant times compared to the previous years' chaos. The period even verged on one of stagnation, and membership remained very low. In fact, this is the one period in the parish's history for which there is little information and few unusual or important events in the parish's life. The parish did purchase the house immediately to the south of the church (3535 N.E. Mallory) January 26, 1939, and converted the downstairs into a parish hall and the upstairs into a rectory. The old exterior stairs leading down from the choir loft in the church building were removed about the same time.<sup>25</sup>

The parish lost a founding member and long-time parishioner when John Stålberg decided to become a monk. He left Portland for San Francisco in 1938 to study under Archbishop Tikhon (Troitsky). He returned briefly December, 1940, with Archbishop Tikhon, who elevated him to sub-deacon. He then left Portland for good, to rise rapidly in the church hierarchy, culminating in his consecration as Bishop of

Washington, D.C., December 9, 1951. He died in that position November 25, 1955.<sup>26</sup>

The outbreak of the Second World War robbed the parish of more male parishioners. According to one source, parish life reached a virtual standstill during the war years.<sup>27</sup> In fact, total support for the priest came from the finances of three parishioners: Vladimir Olenick, Gabriel Krivoshein, and Andrew Starinovich (Stentson), none of whom were wealthy. Olenick and Starinovich were cobblers, and Krivoshein, a cabinet-maker.<sup>28</sup> As evidence of the wartime stagnation in parish activities, the parish corporation was dissolved, December 31, 1945, by the Oregon State Corporation Commissioner "for failure to file Power of Attorney." The parish was not restored to full corporation status until August 7, 1957, and Gabriel Krivoshein was appointed Registered Agent shortly afterwards, January 18, 1960.<sup>29</sup>

Another indication of the standstill in parish life during the 1940's was the complete lack of any journalistic coverage of parish events. In the previous two decades the parish averaged at least one or two news articles per year. From the tenth anniversary celebration in 1937, until the twenty-fifth anniversary celebration of 1953 hit the news media, there was only one news reference to St. Nicholas Church, according to the author's investigation. That article, dated January 8, 1949, and featuring a photograph of Fr. Levko standing at the Royal Doors in the Church, simply

referred to Russian Christmas Services performed the day before. Amongst a discussion on the difference between the Julian and Gregorian calendars, there appeared the comment that St. Nicholas Church had "only fifteen members."<sup>30</sup>

In the final year of Fr. Levko's rectorship at St. Nicholas Church, 1953, the first major alteration of the church building was completed -- a Russian-style cupola or "onion dome" was installed atop the church tower to replace the Western-style steeple. The cupola was roughly designed by Gabriel V. Krivoshein and then presented to Portland architect Ralph Appleman for final drawing. Krivoshein and another cabinet-maker, Leo Lambo, used a bandsaw to construct a curved wooden frame, which was then glued together and covered with galvanized steel and painted a bright light blue. The dimensions of the cupola were ten feet in diameter by ten feet in height. Max Severin, another parishioner, constructed a base atop the now-truncated tower and, with other parishioners' assistance, assembled the cupola on top the tower. No outside aid was used. At the same time a new front porch was constructed and the church was repaired and repainted. Max Severin, who had just moved from Vancouver, B.C., was overall superintendent of the extensive exterior refurbishing, aided by parishioners Vladimir V. Olenick, Semen A. Sokoloff, Andrew M. Starinovich, Boris P. Zorin, B.L. Nedzvetsky, Nicholas N. Levko, Fr. Nicholas Levko, and Gabriel V. Krivoshein. Interior repairs were completed by Boris Nedzvetsky, S.L. Nedzvetsky,

Ksenia L. Likhanov, Vassa G. Minaev, Eudoxia S. Schwensen, and Anna P. Zirnis.<sup>31</sup>

The extensive refurbishing of the parish took place partially in preparation for the twenty-fifth anniversary celebration of St. Nicholas Parish, July 19, 1953. His Eminence Metropolitan Leonty (Turkevich) arrived from New York to participate, with clergy from San Francisco and Seattle. This was the first visit of a primate of the Russian Orthodox Greek Catholic Church of North America since the December, 1935, visit of Metropolitan Theophilus. Assisting Metropolitan Leonty were Mitred-Archpriest Paul Jeromsky (Dean of St. Spiridon Cathedral, Seattle), Archdeacon Paul Samoilovich (Holy Trinity Cathedral, San Francisco), Archpriest Nicholas Levko (rector of St. Nicholas Church, Portland), Deacon Nicholas Sanin (assistant and choir director at St. Sprididon Cathedral -- later chaplain at Chemawa Indian School, Salem, Oregon), and Efim M. Minko, (director of St. Nicholas choir). Great Vespers were sung Saturday evening, July 18, and Sunday a Hierarchical Divine Liturgy was celebrated by Metropolitan Leonty at 10:30 a.m. Over 150 worshipers attended the Liturgy, which was concluded with an exaltation to St. Nicholas the Wonderworker and a litany for the repose of murdered Tsar Nicholas II of Russia and his family. A huge banquet followed at 2:00 p.m. at the Mallory Hotel on S.W.15th Ave., with 110 participants, speech-making, the awarding of a gramota (award of merit) by Metropolitan Leonty to the parish for twenty-five years of

service, and the reading of greetings from former parishioners (including Bishop Jonah, the Trays, the Kambalins, and others). Fr. George Samaras of Holy Trinity Greek Orthodox Church, Portland, attended the banquet and commented on the necessity of unity among the various Orthodox jurisdictions in the New World. Metropolitan Leonty departed for Seattle, Tuesday, July 21, 1953, where he celebrated the Liturgy the following Sunday. Some twenty-three Portlanders joined in the Seattle festivities.<sup>32</sup>

## NOTES TO CHAPTER V

<sup>1</sup>John Stalberg, "V Portlande: Vecher v pol'zu rus-skoi tserkvi," San Francisco, Calif., Novaia zaria, January 7, 1930, p. 5. For the development and effects of the Russification of St. Nicholas Church see especially Chapter VI.

<sup>2</sup>"Dignataries of Russian Church Visit Portland: Russian Bishops Greeted with Kisses," Portland, Ore., Oregon Daily Journal, October 17, 1930, p. 10. The author was unable to identify the "Bishop Antonin" referred to in this news article. Bishop Amphiloghy (Valkusky) was head of the Alaskan Diocese at this time, until 1933.

<sup>3</sup>Stalberg, "Troitsky's Notes," p. 3. The brief August, 1928, visit of Metropolitan Platon was probably in conjunction with Fr. Zlobin's departure from St. Nicholas Church the same month. For information on the life and activities of Metropolitan Platon see: Tarasar, Orthodox America, p. 128, et passim.

<sup>4</sup>"Dignataries of Russian Church Visit Portland," p. 10.

<sup>5</sup>MCPDB, "Kules et al. to St. Nicholas Russian Orthodox Church of Portland, Oregon" (Book 164, 1932), p. 86.

<sup>6</sup>"Prelate of Serbs Arrives Here To Conduct Services," Portland, Ore., Oregon Daily Journal, July 1, 1932, p. 10.

<sup>7</sup>"Special Mass, Prayers Today," Portland, Ore., Sunday Oregonian, October 28, 1934, p. 11.

<sup>8</sup>Ibid. An attempt was made in 1945-1946 by several members of Portland's Serbian community, including Gordon Odalovich, Marko Mitrovich, Mica Stanich, Nicola Knezevich, and M. Blusevich to persuade the parish council to officially change the name of the church to "St. Nicholas Russo-Serbian Orthodox Church." The group had sent a letter to that effect to the council December 29, 1945. At a parish general meeting of May 12, 1946, the issue was discussed. Mr. Stanich was angered that the church property was held in the name of Russians only. Mr. Krivoshein pointed out that there was no "Serbo-Russian" Church administration, presenting problems as to which bishop would oversee the parish. Peter Ilinsky pointed out that of all the Serbs,

only Nick Knezevich paid membership dues to St. Nicholas Church (Nick Odalovich died in 1940). It was finally decided to bring up the Serbian request at the Seventh All-American Sobor (Council) to be held November 26-29, 1946. Fr. Nicholas Levko, then-rector of St. Nicholas, reported at the parish general meeting of February 23, 1947, that he had learned at the Sobor exactly what Mr. Krivoshein had earlier pointed out: that there was no "Serbo-Russian" Church to which St. Nicholas could adhere. Hence, the general meeting decided to retain the original name of St. Nicholas Russian Orthodox Church, especially in view of the fact "that the majority of the Serbs were not members of the parish." It should be added that Fr. Levko initially favored the solution of dropping all ethnic labels and calling the parish "St. Nicholas Orthodox Church." His wishes were finally carried out in January, 1976. See: St. Nicholas Russian Orthodox Church, "Protokoly obshchego sobraniia i tserkovnogo soveta za 1940-1953 g.g." (handwritten notebook, Portland, Ore., 1940-1953), pp. 69-74, 91-92.

<sup>9</sup>"Special Mass," Sunday Oregonian, October 28, 1934, p. 11.

<sup>10</sup>See Chapter VI.

<sup>11</sup>The Arab request, December 18, 1927, to change the name of St. Nicholas Church, this time to St. Nicholas Eastern Orthodox Church, "was politely refused at a parish general meeting December 24, 1927. However, parish officers did make promises to include a Syrian on the parish council and to open St. Nicholas Church to services by visiting Syrian Orthodox clergy. The latter offer was taken at least once, on December 1, 1929, when the Syrian Orthodox Bishop Sofrony served the Liturgy at St. Nicholas Church, with many Syrian and Lebanese Christians attending. It is interesting to note that the Arabs included a request in their December 18th petition for one member of the Serbian community to also serve on the parish council. See: St. Nicholas Russian Orthodox Church, "Protokoly prikhodskago soveta za 1928-1929 gody" (handwritten notebook, Portland, Ore., 1928-1929), p. 85; and St. Nicholas Russian Orthodox Church, "Protokoly za 1925-1927 g.g." (handwritten note-paper, unbound, Portland, Ore., 1925-1927) pp. 1-2 of the "protokol" for December 18, 1927, and pp. 1-2 of the "protokol" for December 24, 1927.

<sup>12</sup>St. George Syrian Orthodox Church, St. George Antiochian Orthodox Church, p. 11.

<sup>13</sup>"Syrian Church to Open: First Services To Be Held This Morning," Portland, Ore., Sunday Oregonian, September



30, 1934, p. 13; and "Syrian Orthodox Church Announced," Portland, Ore., Oregon Daily Journal, September 29, 1934, p. 8.

<sup>14</sup>Stalberg, "Troitsky's Notes," p. 3. For a personalized account of the effects of the Great Depression written by an Orthodox priest see: Tarasar, Orthodox America, pp. 211-213. According to G.V. Krivoshein, during the 1930's St. Nicholas Church paid its priests monthly salaries averaging less than \$10.00, plus housing in a tiny, often insect-infested house to the rear of the church.

<sup>15</sup>Unless otherwise noted, the dates in this paragraph are from Krivoshein, "Spisok sviashchennosluzhitelei." See Appendix A.

<sup>16</sup>"Russian Rector Named: Rev. Abbot Pahomy Deliman Takes Church Here," Portland, Ore., Oregonian, March 28, 1932, p. 12.

<sup>17</sup>"Russ Church of Portland Has History," Portland, Ore., Sunday Oregonian, August 19, 1934, p. 4.

<sup>18</sup>Oregon State College, "Survey of Ethnic Groups in Oregon: the Russians," part dated June 12, 1952, p. 1.

<sup>19</sup>M.A. Morozov was starosta in 1926 and Nick Odalovich, in 1927. Before that time Cyril (Carl) Barmatov seems to have served as starosta, although records are very sketchy. See: Stalberg, "Troitsky's Notes," p. 3.

<sup>20</sup>Stalberg, "Troitsky's Notes," p. 3. The Sisterhood temporarily ceased activities in 1974, to be rejuvenated in 1975, this time under the protection of St. Nicholas the Wonderworker.

<sup>21</sup>Ibid.

<sup>22</sup>Archimandrite Serafim, Quest for Orthodox Church Unity, pp. 45-46; and Tarasar, Orthodox America, pp. 199, 201.

<sup>23</sup>Jubilee Editorial Committee, Iubileinyi sbornik v pamiat' 150-letia, Vol. 2, pp. 115-117, 138-139; and Stalberg, "Troitsky's Notes," p. 4.

<sup>24</sup>"Russian Church To Observe Anniversary," Portland, Ore., News-Telegram, November 10, 1937, p. 14; "Russians Plan Big Church Celebration: Tenth Anniversary Planned," Portland, Ore., Oregon Sunday Journal, November 14, 1937, p. 8; Stalberg, "Troitsky's Notes," p. 4; and Robert D. Webb, "Russian Orthodox Church To Celebrate Anniversary,"

Portland, Ore., Oregonian, November 13, 1937, p. 13.

<sup>25</sup>Interview with G.V. Krivoshein, 1974-1975; and MCPDB, "William Helzer et al. to St. Nicholas Russian Orthodox Church of Portland, Oregon" (Book 483, 1939), p. 118.

<sup>26</sup>For information on the life of Bishop Jonah (Stalberg), see: Very Rev. Nicholas Bellavin, "In Memory of the Late Bishop Jonah," The Orthodox Herald, 11, No. 7 (November 1962), 37, 40; "Bishop Dies: Late Bishop Known Here," Portland, Ore., Oregonian, December 6, 1955, p. 21; M. Evdokimova, "Khironiia arkh. Iony vo episkopa," San Francisco, Calif., Novaia zaria, December 11, 1951, p. 2; G.V. Krivoshein, "Episkop Iona vashingtonskii (Shtal'berg): Pamiatka o ego zhizni i sluzhenii vmesto predisloviia," San Francisco, Calif., Russkaia zhizn', February 25, 26, and 29, 1972, p. 3 in each edition; G.V. Krivoshein, "Episkop Iona v Portlande" (xeroxed typescript, Portland, Ore., n.d. [c. 1951]; and G.V. Krivoshein, "N smert' vладыki Iony: K sorokovomu dnu ego konchiny," San Francisco, Calif., Russkaia zhizn', January 4, 1956, p. 2.

<sup>27</sup>Interview with G.V. Krivoshein, 1974

<sup>28</sup>Interview with Fr. Seraphim Gisetti, 1975. Fr. Seraphim was quoting Andrew Starinovich, now-deceased Founding Member of St. Nicholas Church.

<sup>29</sup>State of Oregon, Corporation Department, Articles of Incorporation of St. Nicholas Russian Orthodox Church, pp. 6-7.

<sup>30</sup>"Russian Orthodox Flock Fetes Yuletide by Julian Calendar, Adopted in 46 B.C.," Portland, Ore., Oregonian, January 8, 1949, p. 4. The Julian calendar was used for all religious observations at St. Nicholas Church until a modified Western (Gregorian; sometimes referred to as "modified Julian") calendar was adopted in 1974. The Western calendar was always used for church business, records, and minute-keeping.

<sup>31</sup>Interview with G.V. Krivoshein, 1974; G.V. Krivoshein, "Sluzhenie mitropolita Leontiia v Portlande," San Francisco, Calif. Russkaia zhizn', August 6, 1953, p. 3; G.V. Krivoshein, "25-tiletnii iubilei, 1928-1953," (unpublished typescript, Portland, Ore., n.d.), pp. 1-3; and Shoemaker, "Bulbous Russian Dome," p. 22.

<sup>32</sup>Krivoshein, "Sluzhenie mitropolita Leontiia," p. 3; Krivoshein, "25-tiletnii iubilei," pp. 1-3; "Patriarch [sic] at Orthodox Church," Portland, Ore., Oregon Journal,

July 20, 1953, p. 4; "Russian Orthodox Primate Due Soon," Portland, Ore., Oregon Journal, July 11, 1953, p. 9; "Russian Primate Due Tonight: 25th Anniversary Calls High Church Official," Portland, Ore., Oregon Journal, July 18, 1953, p. 8; and St. Nicholas Russian Orthodox Church, Untitled typescript announcement in Russian and English of the 25th anniversary celebration of St. Nicholas Church (Portland, Ore., n.d. [c. July 18, 1953]). For information on the life and devotion to the Church of Metropolitan Leonty, see: Tarasar, Orthodox America, pp. 232-233, written by Fr. Alexander Schmemmann, Dean of St. Vladimir's Orthodox Theological Seminary, Tuckahoe, N.Y.

## CHAPTER VI

### ANOTHER RISE AND FALL (1953-1971)

Fr. Nicholas Levko retired September, 1953, his uneventful and peaceful seventeen-year rectorship ending with the somewhat more eventful celebration just described. He retired to his farm near Oregon City, to be replaced by Fr. Dimitri Gisetti, father of the parish's present rector, Fr. Seraphim Gisetti. Fr. Dimitri's arrival September 27, 1953, the Feast of the Elevation of the Holy Cross, marked the third major stage in the history of St. Nicholas Church, the arrival of the post-World War II "Displaced Persons." Just as the chapel had received its parishioners from Alaska and Tsarist immigrants to America, and just as the founders of the present St. Nicholas Parish had been refugees from Bolshevik Russia, so now parish life would receive new growth from a third infusion: the Displaced Persons who fled Anglo-American repatriation to the Soviet Union following the Second World War and eventually reached the United States. Fr. Dimitri Gisetti himself was a member of this group, as would be every rector to follow him, except Fr. James Labeau, an American (1970-71).<sup>1</sup> The DP's, who were primarily Russians, Ukrainians, and Estonians, took a very active part in church life, and church membership and

activities grew after their arrival. A Mutual Aid Society was formed in the early 1950's, with the majority of its membership being DP's. In short, because of this new group of refugees, called by one source "the most devout members of the congregation," parish life would reactivate itself for nearly a decade, before declining again.<sup>2</sup>

Fr. Dimitri, who had come from Estonia and been ordained in Germany, initiated much of the renewed activity that continued into the rectorship of his successor, Fr. Nicholas Sherotsky.<sup>3</sup> Parish membership, which had been as low as fifteen active members in the late 1940's, rose to about seventy by 1957, which included non-dues-paying as well as dues-paying members.<sup>4</sup> The parish Sisterhood, directed by Nadine Yashan and others, continued active support of all parish functions, as did the parish council, still guided by Vladimir V. Olenick. The choir was reorganized under the direction of Efim Minko, who came from Seattle on feast days and stayed with the Krivosheins. By 1956 regular services in English were being celebrated for the first time. Occasional week-day Liturgies were sung in Estonian, because of a number of recently-arrived Estonian DP's. A church-school was started shortly after Fr. Dimitri's arrival, which met regularly on Saturdays to study the Orthodox faith and the Russian language.

The Serbs still held monthly meetings of the parish chapter of the Serbian National Federation, although since the death of Nick Odalovich in 1940, direct Serbian partici-

pation had dwindled, to eventually die out altogether. A few Bulgarians and Macedonians attended services and met at their "Podkrepa" lodge at 2116 N. Killingsworth St.<sup>5</sup> With the new influx of mainly Russian-speaking immigrants, the direct participation of other Slavic groups diminished. In fact, according to one source, non-Russians had never been encouraged to participate since the founding of St. Nicholas Church, save Nick Odalovich, who was unusually energetic and persistent.<sup>6</sup> One Bulgarian Orthodox parishioner, who had been in Portland since 1916, did not even know of the existence of the parish membership forms and dues until the 1930's, so weak were some attempts to involve non-Russian Orthodox.<sup>7</sup> Such Russian chauvinism led eventually either to a rejection of the Orthodox Church altogether by non-Russian ethnic groups, or to the establishment of separate national-Orthodox parishes, as was the case with the Arabs in the 1930's. Sometime during Fr. Levko's rectorship, probably c. 1939, Bulgarian Orthodox Bishop Andrey had visited St. Nicholas Church and there was an attempt made by the local Bulgarian community to collect funds to build a Bulgarian Orthodox parish, which never materialized.<sup>8</sup> The Ukrainians, on the other hand, were eventually successful in establishing a separate parish around Fr. Dimitri's departure. They worshiped briefly at St. George Syrian Orthodox Church on S.E. 62nd Ave. at the end of the 1950's, with the Very Rev. John Honchariw, as priest, until purchasing their present St. John the Baptist Ukrainian

Orthodox Church, at 8014 S.E. 16th Ave., from Trinity Evangelical and Reformed Parish.<sup>9</sup>

Although relations within the parish between Russian and non-Russian parishioners may not have been ideal, during Fr. Dimitri's rectorship contacts with Oregon Episcopalians were warmly renewed. Fr. Dimitri, the only Orthodox priest in Oregon besides the Greek priest (the Arabs had no regular priest at this time, until Fr. George Harb arrived in 1960),<sup>10</sup> simply, in his own words, "grew lonely" and began to attend the monthly "Clericus" meetings of local Episcopal priests. He invited the Episcopalian clergy to attend vespers at St. Nicholas and himself was invited to the consecration of Oregon Episcopal Bishop James W.F. Carmen. Soon he was invited to speak to various Episcopal parishes and clergy groups regarding the Orthodox church. This eventually led to the organization of a chapter of the Fellowship of St. Alban and St. Sergius, a joint Anglican-Orthodox prayer and study group. Fr. Dimitri's ecumenical attempts, reminiscent of Bishop Walter T. Sumner's earlier efforts, would see continued fruition during the rectorship of his successor, Fr. Sherotsky.

Fr. Dimitri left Portland in January, 1957. About the time of his departure, new ikons were purchased and placed on the ikonostas, a new sheetrock ceiling was installed, the interior was repainted, and a new floor laid.<sup>11</sup> The church was basically in good physical and improving spiritual shape when Fr. Nicholas Sherotsky arrived February, 1957.

He, too, was a DP, a Ukrainian priest from the same area in Eastern Poland/Western USSR as Fr. Paul Jeromsky of St. Spiridon Cathedral, and the two were fast friends. After arriving in the United States from Germany in 1949, he was a priest three years in Santa Rosa, California, and four years in San Diego, California, before coming to Portland. Members of his family had been Orthodox priests for two-hundred years.<sup>12</sup>

Fr. Sherotsky had barely bid "adieu" to the departing Fr. Dimitri when the parish celebrated its thirtieth anniversary of incorporation, November 23 - 24, 1957.<sup>13</sup> Archbishop John (Zhahovskoy) of San Francisco arrived by plane Saturday, November 23, to be greeted by Fr. Sherotsky, Fr. Levko, Fr. Angelo Gavalas (Holy Trinity Greek Orthodox Church, Portland), Archdeacon Paul Samoilovich (Holy Trinity Russian Orthodox Cathedral, San Francisco), and Gregory A. Kleshchuk (secretary of St. Nicholas Parish Council). After visiting Holy Trinity Church, and school, the Archbishop was escorted to St. Nicholas Church to visit the newly acquired rectory, to the north of the church (3613 N.E. Mallory Avenue). Its purchase June 19, 1957,<sup>14</sup> increased St. Nicholas Parish holdings to their present size, three lots. Great Vespers was celebrated the evening, with five Episcopal priests as guests. Fr. Paul Jeromsky and Fr. Nicholas Sanin had also arrived from Seattle by this time. The Episcopal priests "expressed their delight, being enraptured by the beauty and majesty of the Orthodox



service."<sup>15</sup> A dinner followed the evening service. A Hierarchical Divine Liturgy was celebrated by Archbishop John the following morning. During the Hours the church starosta Vladimir V. Olenick was ordained to the rank of reader and, following the Little Entrance, Fr. Sherotsky was awarded a gold cross and raised to rank of archpriest for his years of service to the Orthodox Church. A large banquet was held Sunday afternoon at the Mallory Hotel and the following were honored guests: Francis Ivancie, Executive Assistant to the Mayor of Portland; Bishop James W.F. Carmen, Episcopal Bishop of Oregon; Fr. Robert F. Lessing, Rector of St. Mark's Episcopal Church, Portland; Nicholas Granet, legal advisor to St. Nicholas Parish; and others. Gramotas were presented to Nadine L. Yashan and the Sisterhood, Starosta Olenick, and to surviving Founding Members of the parish, Gabriel V. Krivoshein, John L. Zhukovsky, and Andrew M. Starinovich. At the time of this celebration there were some forty active members and "over one hundred families related spiritually" to St. Nicholas Parish.

The following year, 1958, marked the first recorded joint celebration of "Orthodoxy Sunday," by Portland's Orthodox Churches. This annual event on the First Sunday of Great Lent, which honored the victory of the defenders of holy ikons in A.D. 843, was participated in by only the Greek and Russian parishes in 1958. Following 1961, with the opening of St. John Ukrainian Church and the renewal of regular services at St. George Syrian Church, four Orthodox

parishes took part in the annual celebration. Participating clergy in the early 1960's included the priests Sherotsky, Gavalas, Macris, Harb, Pozychalo, and Honchariw. This joint observation continued fairly regularly to the present, although the Ukrainian parish -- due to the absence of a priest -- no longer participated.<sup>16</sup>

The Syrian and Greek parishes also joined St. Nicholas Church to honor a return visit of Metropolitan Leonty (Turkevich), then 83 years old, July 19, 1959. Interestingly enough, although Great Vespers was celebrated at St. Nicholas Saturday evening, July 18, the Sunday Hierarchical Divine Liturgy and reception were held at Holy Trinity Greek Orthodox Church. Fr. Angelo Gavalas, his father, Fr. Harry Gavalas, and Fr. Samuel Makad of St. George's assisted the Russian clergy, consisting of Frs. Sherotsky and Jeromsky, and Deacons Samoilovich and Sanin. The Liturgy was in Greek, Arabic, Church-Slavonic, and English, with Metropolitan Leonty preaching in English.<sup>17</sup>

Not only was there much mutual cooperation between Portland's Orthodox parishes when Frs. Sherotsky, Gavalas, and Harb were rectors, but the contacts with Oregon's Episcopalians, renewed under Fr. Dimitri Gisetti, blossomed at this time. The St. Alban-St. Sergius Fellowship continued to be active. Clergy from both churches attended services at Orthodox and Episcopal parishes.<sup>18</sup> When Archbishop John of San Francisco returned May 21, 1961, to celebrate a Hierarchical Liturgy honoring the Translation of the Holy

Relics of St. Nicholas the Wonderworker, May 22 (May 9, O.S.), the St. Alban-St. Sergius Fellowship gave a coffee to greet him. Fr. Gavalas, who was leaving Holy Trinity Church, was also honored.<sup>19</sup> Earlier the same year, 1961, parishioners of St. Nicholas used the parish hall of St. Mark's Episcopal Church to hold a Russian Christmas party, under the direction of Miss Ludmila Korneev.<sup>20</sup> Also, Nicholas Granet, a one-time parishioner of St. Mark's, served as legal advisor without fee to St. Nicholas Parish for several years.<sup>21</sup>

Culminating this intense period in Orthodox-Anglican relations was an Anglican Mass for the re-union of Christendom, celebrated Saturday, May 26, 1962, at St. Mark's Episcopal Church. Over two-hundred participated. Archbishop John of San Francisco delivered the sermon in English on the ecumenical theme of this historic Mass, the first time a hierarch of the Orthodox Church preached from an Anglican pulpit in the history of the Episcopal Diocese of Oregon. Although the Orthodox clergy could not participate in the Episcopalian Communion, they contributed mightily in the reading of God's Word. The Epistle was chanted in Arabic by Fr. George Harb of St. George Syrian Orthodox Church, Portland, and in English by Fr. Franklin Evenson of St. John's Episcopal Church, Milwaukie. Fr. Nicholas Sherotsky of St. Nicholas Russian Orthodox Church, Portland, chanted the Holy Gospel in Church-Slavonic, followed in English by

Fr. Robert Greenfield, vicar of St. Michael's Episcopal Church, Newberg, and chaplain to Oregon Episcopal Schools. Fr. Charles H. Osborn, then curate of St. Mark's, was chief celebrant of the Solemn High Mass. The Boy's Choir of St. Michael and All Angels Episcopal Church, under the direction of Jay Shisler, accompanied the service. The offering was given over to the building fund of St. Vladimir Orthodox Theological Seminary in New York City. Before returning to San Francisco, Archbishop John celebrated Great Vespers and the Liturgy at St. Nicholas Church, another Great Vespers service at St. George Syrian Church, and attended a reception at Holy Trinity Greek Church -- a rather remarkable weekend in Oregon religious history!<sup>22</sup>

The near-decade of renewal at St. Nicholas Church ended in 1962-63 with the sudden deaths of three parish leaders. Gregory Kleshchuk, long-time parish treasurer and secretary, was killed July 13, 1962, in an automobile crash. He was buried July 18, 1962 in Rose City Cemetery.<sup>23</sup> Vladimir V. Olenick, who had served as starosta of St. Nicholas Church continuously since 1928, died December 28, 1962. A solemn burial service was celebrated for the repose of Olenick's soul January 2, 1963, with the participation of Frs. Sherotsky, Jeromsky, Harb, and Dimitri Gisetti, and a large congregation.<sup>24</sup> Olenick was buried in a primarily Russian section of Rose City Cemetery that he had earlier endeavored to set aside for the exclusive use of parishioners of St. Nicholas Church.<sup>25</sup> Hardly had Olenick been laid

to rest than Fr. Sherotsky himself died very suddenly January 7, 1963. Sadly, another burial service was sung in St. Nicholas Church the morning of January 10, 1963, and Fr. Sherotsky was buried near Olenick and Kleshchuk in Rose City Cemetery. Frs. Harb, Macris, Jeromsky, and Dimitry Gisetti assisted Archbishop John and Archpriest Andrew Nakonechny with the final prayers for the repose of Fr. Sherotsky.<sup>26</sup> His widow, Matushka Elena, still lives alone in the tiny house to the rear of St. Nicholas Church.

Fr. Sherotsky was replaced immediately by Archpriest Peter Kurzemnek, an elderly and dignified retired priest from Vancouver, B.C.<sup>27</sup> He arrived January 10, 1963, and remained until September, 1970 -- the longest rectorship since Fr. Levko's seventeen years of service to the parish.<sup>28</sup> The fact that Archpriest Kurzemnek was retired is evident of another problem returning anew to the parish: dwindling membership and, hence, less money to support a younger, married priest. The growth brought about by the influx of post-World War II DP's was now dwindling, as many moved elsewhere for other job opportunities. Portland, according to one source,<sup>29</sup> simply did not have the opportunities the DP's desired, much as it had not had many for the other two earlier immigrations of Russians to the area. Also, there were few Russians in Portland and, outside the church, no Russian organizations. Hence, many immigrants left for the larger centers of Russian population, Seattle and San Francisco. Others remarried or retired, and left

Portland. Names like Zorin, Yashan, and Tokarev disappeared from the parish roster and a small parish grew smaller.<sup>30</sup>

These two problems, the sudden deaths of parish leaders and the departure of others, were augmented by Fr. Kurzemnek's age and inability to speak much English. These limitations of an otherwise good priest worked to end contacts with Episcopalians and other, non-Russian, Orthodox. They also affected the younger members of the parish, who were second or third generation Americans, English-speaking, and self-conscious of anything "foreign." Fr. Kurzemnek, a very good and kindly man who wanted to retire, simply could not follow the active footsteps of his two predecessors. He celebrated services in Church Slavonic and visited a few older parishioners. Little else happened at St. Nicholas Church until new leaders, able to meet new challenges, arrived in Portland.<sup>31</sup>

Archbishop John of San Francisco, to whose archdiocese St. Nicholas Church belonged, did not forget the struggling parish, however. He visited annually on the parish name-day, December 19 (December 6, O.S.), and joined the parish for a modest thirty-fifth anniversary celebration of its consecration, December 21-22, 1963. Frs. Jeromsky, Harb, and Macris, and Archdeacon Samoilovich assisted Archbishop John at a Hierarchical Liturgy, Sunday December 22, 1963.<sup>32</sup> The archbishop returned to Portland to dedicate the new parish hall, December 19, 1965.<sup>33</sup> The construction of the

hall, an addition to the rear of the frame house south of the church, commenced August, 1965, and was completed the following March, 1966.<sup>34</sup> This handsome addition was made possible by a bequest from the will of Vladimir V. Olenick, who even in death continued a benefactor of St. Nicholas Church.<sup>35</sup>

At least two other hierarchs visited the parish during the quiet years of Fr. Kurzemnek's rectorship. Archbishop John (Garklavs) of Chicago visited November 9 - 13, 1966, with the miraculous ikon of the Mother-of-God of Tikhvin.<sup>36</sup> Metropolitan Ireney (Bekish), Metropolitan Leonty's successor, came December 18, 1967, and stayed one week in Portland.<sup>37</sup>

One notable event did occur during Fr. Kurzemnek's rectorship: a Russian Orthodox chapel was established for a brief time at the Chemawa Indian School, Salem, Oregon. The chapel was notable in that it was the only other Russian Orthodox house of worship to have existed in Oregon besides St. Nicholas Church and its two predecessors. The chapel was established c. 1965 under Fr. Nicholas Sanin, who came from St. Spiridon Cathedral, Seattle, to administer to the many Orthodox Alaskan native students attending the school. A small chapel dedicated to St. Andrew was built in a house-trailer and several photographs of Fr. Sanin conducting services appeared in the school's yearbook.<sup>38</sup> St. Andrew Chapel was disbanded at the end of the decade, the

ikons and furnishings were sent to St. Nicholas Church, Portland, and Fr. Sanin departed for California.<sup>39</sup> St.

Nicholas Parish once again continued its lone existence as Oregon's only Russian Orthodox Church.

Fr. Peter Kurzemnek finally was able to retire, again, to Vancouver, B.C., September, 1970. He was replaced briefly by the only non-DP priest to serve St. Nicholas Church since Fr. Levko departed in 1953, Fr. James Labeau. Fr. Labeau, an American, served a brief, troubled rectorship at St. Nicholas Church. The fact that he was the first (and only) non-Slav priest in the parish's history was difficult for some parishioners to accept, even though he spoke Russian. Fr. Labeau offended others because he subscribed to Soviet periodicals. In addition, he had the task of explaining autocephaly<sup>40</sup> to parishioners, many of whom considered it a sell-out to the "communist-dominated" Moscow Patriarchate. So strong was the initial opposition of a few families to the Americanization of the Metropolia that an attempt was made to establish a Synod-in-Exile parish in Portland. It failed for want of sufficient numbers and most of the families returned under Fr. Labeau's successor, Fr. Afonsky. In short, Fr. Labeau was the wrong man in the wrong place at the wrong time. It would be up to Fr. Afonsky to begin the real transformation of St. Nicholas Russian Orthodox Church.<sup>41</sup>

Fr. Labeau departed August, 1971. He was replaced by



Fr. George Afonsky, who arrived in November, 1971. The gregarious Fr. Afonsky was born in Kiev, Soviet Ukraine, the son and grandson of Orthodox priests who both perished in Siberian labor camps under Stalin's infamous rule. He came to the United States in 1949, sponsored by his uncle, Nicholas Afonsky, who was a renowned Orthodox choirmaster in France and the United States. Fr. Afonsky was ordained only in 1965, after serving some fifteen years as a church choir director. He worked briefly as archivist for the Orthodox Church in New York before coming to Portland. His rectorship in Portland was to mark the real beginning, attempted unsuccessfully by Fr. Labeau, of the final stage in the development of the Russian Orthodox Church in Oregon.

## NOTES TO CHAPTER VI

<sup>1</sup>Interview with Fr. Dimitri Gisetti, 1975, and Fr. Seraphim Gisetti, 1975-1976.

<sup>2</sup>Letter of Gabriel and Vera Krivoshein, Portland, Ore., to Hans H. Plambeck, Department of Sociology, Oregon State College, Corvallis, Ore., June 12, 1952.

<sup>3</sup>Unless otherwise noted, the information on the years of Fr. Dimitri Gisetti's rectorship at St. Nicholas, 1953-1957, was supplied by Fr. Dimitri himself, in an oral interview with the author August 10, 1975. Fr. Dimitri Gisetti is presently Dean of Holy Virgin Mary Cathedral, Los Angeles, California.

<sup>4</sup>According to Fr. Dimitri, there were about twenty-eight actual voting members of St. Nicholas Church in 1957, plus some women who were only members of the parish sisterhood, and a score others who attended services, but paid no membership dues. Determination of actual paid parish membership for any year before 1970 is difficult at best. Parish record books were often inaccurately maintained or missing altogether. This is not an uncommon occurrence at even the best-administered parishes and forces the church historian to fall back on secular sources and oral interviews to fill gaps in parish documentation.

<sup>5</sup>Interview with Joseph Cherkezov (Bulgarian member of St. Nicholas Church and founder of the "Podkrepa" Bulgarian fraternal lodge), 1976.

<sup>6</sup>Interview with Fr. Seraphim Gisetti, 1975.

<sup>7</sup>Interview with Joseph Cherkezov, 1976.

<sup>8</sup>Interview with Fr. Dimitri Gisetti, 1975, Joseph Cherkezov, 1976, and Gabriel V. Krivoshein, 1976.

<sup>9</sup>"Eastern Orthodoxy Looms as Great Religious Faith," Portland, Ore., Oregon Journal, July 26, 1958, p. 4. The Ukrainian Church has been without a regular priest throughout most of its existence. This particular parish, also, belongs to the Ukrainian jurisdiction with "priest-consecrated" bishops, a fact placing it in an un-canonical status among Orthodox. A new priest, Fr. Alexy Lemonczenko, arrived to serve St. John the Baptist Church February, 1976,

and has been included in all local pan-Orthodox activities, except the direct participation in church services, which his non-canonical status unfortunately prevents.

<sup>10</sup>"Newly-Arrived Syrian Priest Likes America," Portland, Ore., Oregon Journal, December 17, 1960, p. 9.

<sup>11</sup>Interview with Fr. Dimitri Gisetti; and G.V. Krivoshein, "Spisok lits, kotorye otozvalis' na prizyv o. Dimitriia Gisetti v oktiabre 1953 goda, i pozhertvovali na novye ikony dlia ikonostasa, a takzhe i drugie ikony po osobomu podpisnomu listu v 1947-1949" (unpublished handwritten list, Portland, Ore., 1976).

<sup>12</sup>Shoemaker, "Bulbous Russian Dome," p. 22. For information on Fr. Sherotsky's life and service to the Church see: G.V. Krivoshein, "Tridtsatipiatiletie pastyrskogo sluzheniia prot. Nikolaia Sherotskogo," San Francisco, Calif., Russkaia zhizn', December 12, 1961, p. 3. Fr. Sherotsky, a warm and kindly man, was the first Orthodox priest the author knew. He was the only priest in the history of St. Nicholas Church to die while still serving as rector. He is buried in a predominately Russian Orthodox section of Rose City Cemetery in Portland, Oregon.

<sup>13</sup>The account of the thirtieth anniversary celebration is from: Bogomolets, "30-tiletnii iubilei portlandskago prav. prikhoda," Wilkes-Barre, Penn., Svet, December 13, 1957, p. 5; and G.V. Krivoshein, Untitled typescript of speech given at 30th anniversary of the incorporation of St. Nicholas Russian Orthodox Church, Portland, Ore., November 24, 1957.

<sup>14</sup>MCPDB, "Katie Grussi et vir. to St. Nicholas Russian Orthodox Church, Portland, Oregon" (Book 1849, 1957), p. 279.

<sup>15</sup>Bogomolets, "30-tiletnii iubilei," p. 5.

<sup>16</sup>"Eastern Orthodox Churches Plan Combined Service," Portland, Ore., Oregonian, February 25, 1961, p. 1, sec. 3; "Four Book Joint Rites: Return of Icons To Be Noted," Portland, Ore., Oregonian, March 17, 1962, p. 7, sec. 2; and "Lenten Rites Set March 2: Rev. Nicholas Sherotsky and Rev. Angelo Gavalas To Celebrate Divine Liturgy," Portland, Ore., Oregonian, March 1, 1958, sec. 3, p. 2.

<sup>17</sup>Ernest W. Peterson, "Russ Orthodox Church Chief Due," Portland, Ore., Oregon Journal, July 16, 1959, p. 4a; and "Prelate Asserts Russians Feel Influence of Church," Portland, Ore., Oregonian, July 19, 1959, p. 20.

<sup>18</sup>One such service was the annual memorial for the Russian Imperial Family offered by an Episcopal priest, Fr. Kent Haley, at St. Peter's Episcopal Church, Portland, Oregon. See: Letter of Fr. Kent Haley, St. Peter's Episcopal Church, Portland, Ore., to Fr. Nicholas Sherotsky, St. Nicholas Russian Orthodox Church, Portland, Ore., July 1, 1959.

<sup>19</sup>St. Nicholas Russian Orthodox Church, "Ekstrennoe soobshchenie vsem prikhozhanam Sviato-Nikolaevskoi Pravoslavnoi Tserkvi" (typescript announcement, Portland, Ore., May 5, 1961).

<sup>20</sup>Shoemaker, "Bulbous Russian Dome," p. 22. The use of St. Mark's hall began in 1955, under the leadership of Matushka Margarita Gisetti.

<sup>21</sup>Granet, a member of the Russian Orthodox Church, married an Anglican, which explains both his interest in St. Nicholas Church and his temporary membership at St. Mark's Episcopal Church.

<sup>22</sup>"Archbishop John Due for Portland Services," Portland, Ore., Reporter, May 25, 1962, p. 4; David B. Cole, "Anglo-Catholic Citadel of Oregon: A History of the Parish of St. Mark the Evangelist (Anglican), Portland, Oregon, 1874-1974" (unpublished xeroxed typescript, Oregon Historical Society Library, Portland, Ore., October, 1974), pp. 17-19; "Orthodox Clergyman Makes History in St. Mark's Episcopal Ceremony," Portland, Ore., Sunday Oregonian, May 27, 1962, p. 46; and "Unity 'Votive Mass' Celebrated by Episcopal and Orthodox Clergy," American Review of Eastern Orthodoxy, 8, No. 6 (June 1962), 1-2, 23.

<sup>23</sup>Information supplied by Fr. Seraphim Gisetti, 1975.

<sup>24</sup>Pearson Mortuary, "Clergyman's Record" giving vital statistics on the life and death of Vladimir Olenick, Portland, Ore., n.d. (c. January 2, 1963); and Russian Orthodox Greek Catholic Church of North America, "Official Certificate of Death of Vladimir Olenick, died December 28, 1962" (Portland, Ore.: Certificate No. 74638, December 28, 1962).

<sup>25</sup>Letter of Rose City Cemetery Association, Portland, Ore., to St. Nicholas Russian Orthodox Church, Portland, Ore., May 24, 1958.

<sup>26</sup>Pearson Mortuary, Brochure announcing the funeral of the Very Rev. Nicholas Sherotsky, Portland, Ore., January 10, 1963.

<sup>27</sup>For information on the life of Fr. Peter Kurzemnek,

see: G.V. Krivoshein, "Pamiati mitrof. protoiereia Petra Kurzemnek," San Francisco, Calif., Russkaia zhizn', May 8, 1975, p. 5.

<sup>28</sup>Krivoshein, "Spisok sviashchennosluzhitelei."

<sup>29</sup>Interview with Fr. Dimitri Gisetti, 1975.

<sup>30</sup>For a more detailed review of the causes for Oregon's dwindling Russian population see: Chapter VIII and Appendix C.

<sup>31</sup>Interviews with Fr. Dimitri Gisetti, 1975, Fr. Seraphim Gisetti, 1975-1976, and G.V. Krivoshein, 1974-76.

<sup>32</sup>"Archbishop To Pay Visit: Local Church Has Anniversary," Portland, Ore., Oregonian, December 21, 1963, p. 13; and Miles Green, "2 Churches 'Growing Closer,'" Portland, Ore., Oregon Journal, December 23, 1963, p. 2.

<sup>33</sup>"Improved Religious Climate Noted in Russia," Portland, Ore., Oregonian, December 20, 1965, p. 14. For information on the life of Archbishop John of San Francisco, see: Tarasar, Orthodox America, p. 225.

<sup>34</sup>City of Portland, Oregon, Department of Public Works, Bureau of Buildings, "Report of Building Inspection" (Portland, Ore.: Permit No. 421724, July 30, 1965).

<sup>35</sup>Interview with Fr. Seraphim Gisetti, 1975.

<sup>36</sup>St. Nicholas Russian Orthodox Church, Untitled photographic typescript announcement of the visit of the miraculous ikon "Mother of God of Tikhvin" (Portland, Ore., November 9, 1966). For brief information on Archbishop John of Chicago, see: Tarasar, Orthodox America, p. 224.

<sup>37</sup>"Beauty in Albina," p. 1. For information on the life of Metropolitan Ireney, present (1976) primate of the OCA, see: Tarasar, Orthodox America, p. 260.

<sup>38</sup>See the Chemawa Chief, 1966-1967, pp. 100-102, and 1967-1968, pp. 134-135. Copies of the yearbook are available at the Oregon Historical Society Library and at the Chemawa Indian School, Salem, Oregon.

<sup>39</sup>Interview with Fr. Seraphim Gisetti, 1975.

<sup>40</sup>See Chapter VII.

<sup>41</sup>Information on Fr. Labeau and on the attempt to establish a Synodal parish in Portland supplied by Fr. Seraphim

Gisetti, 1976. Parishioners involved in the short-lived schism from St. Nicholas Church included Muza and Kaleria Kershaw; Ksenia Piscitelli and her mother, Anna Cheremissina; Alex Kennedy and his wife; and Helen Ufimtzeff and her mother, Kapitolina. A small house-church was established briefly at the Kennedy residence and Synodal Bishop Nektary of Seattle or a Synodal priest served occasionally. The venture failed for want of members and all but the Kennedys and Ufimtzeffs returned to St. Nicholas Church. Bishop Nektary made one last attempt to establish a Synodal parish when he contacted the Episcopal Diocese of Oregon to ask to use St. Stephen's Cathedral for Services. Nothing came of the request.

## CHAPTER VII

### THE FINAL IMMIGRATION (1971-1976)

The arrival of Fr. Afonsky (and to a lesser extent, Fr. Labeau) marked the fourth and, probably, most important stage in the growth of St. Nicholas Parish: its Americanization. In the spring of 1970, in a historic move, Patriarch Alexis of Moscow and All Russia officially granted autocephaly to the Russian Orthodox Greek Catholic Church of North America, or the "Metropolia." Although with opposition from the Greek Archdiocese and the Ecumenical Patriarch, the Metropolia became officially "the Orthodox Church in America." Note the preposition "in" -- the church is not yet the Orthodox Church of America, because other Orthodox jurisdictions have yet to drop their ethnic labels. Whatever, the document granting autocephaly -- signed March 31, 1970 and confirmed by Patriarch Alexis April 13, 1970 -- marked the real birth of a true American Orthodox Church. Efforts begun as long ago as the 1906 "vision" of Archbishop Tikhon (Bellavin), were at last given chance of fruition. It was now up to the individual parishes of the OCA to respond to the challenge of autocephaly: the umbilical cord to Mother Russia, partially severed in the chaos following the Bolshevik Revolution, was now completely and forever cut.<sup>1</sup>

For St. Nicholas Church, Portland, autocephaly could not have arrived more propitiously. The rectorship of Fr. Kurzemnek had been the last experiment in "ghetto Orthodoxy" and that had been nearly fatal. No longer could the parish withdraw into an exclusive, old-countryish, and clannish island in the vast sea of American life. Its younger generation had little or no connection with, or conception of, things Russian or Slavic. Converts to Orthodoxy, usually Anglo-Saxons, had even less. If the parish was to survive the deaths of its older parishioners, it would have to Americanize.

Fr. George Afonsky, although a DP and an immigrant, was outgoing, educated, and English-speaking, just the priest to meet the challenge of autocephaly for St. Nicholas Church. More English than ever before had been introduced into church services under Fr. Labeau and the practice was continued under Fr. Afonsky. The parish council began to use English exclusively to conduct meetings and to record minutes. An active church-school blossomed, and Fr. Afonsky continued Fr. Labeau's attempts to re-attract youth alienated by an incomprehensible Liturgy and antiquated customs. An American-born, non-Russian convert to Orthodoxy, Deacon Michael Johnson, came from Seattle, December 19, 1971, to assist Archbishop John of San Francisco in celebrating the name day of St. Nicholas Parish. While here, both clergymen discussed with the local media the Americanization of



the Orthodox Church.<sup>2</sup> Fr. Johnson, after his ordination to the priesthood, March 19, 1973, worked with the predominantly English-speaking congregation using the oldest continuously-standing Orthodox temple in the Diocese of California and the Western United States, Holy Trinity Chapel at Wilkeson, Washington.<sup>3</sup>

Not only did Fr. Afonsky labor to revive parish life, but he renewed contacts with non-Orthodox, particularly the Episcopalians. He became good friends with a talented Anglican iconographer, Mrs. Sherry Bettendorf, of St. Mark's Episcopal Church, Portland. When she completed a marvelous Byzantine ikon of her parish's patron saint, St. Mark the Evangelist, Fr. Afonsky and members of St. Nicholas Church participated as guests at the installation and blessing of the holy image, April 25, 1972.<sup>4</sup> Members of the choir of St. Mark's Church, under the direction of Richard Kerr, assisted at the Orthodox Paschal Vespers the afternoon of April 9, 1972,<sup>5</sup> and returned December 17, the same year, to again sing English responses for the nameday Liturgy celebrated by Archbishop John's temporary successor, Metropolitan Vladimir (Nagosky).<sup>6</sup> Richard Kerr later became a convert to Orthodoxy and the first English choir director of St. Nicholas Parish.

Fr. Afonsky also made contacts in 1972 with Oregon's "Old Believers" -- descendants of Russians who left the Orthodox Church in the seventeenth century to form their

own sect. After the Russian Revolution of 1917, many of the Old Believers of the "Priestless" schism (those not recognizing a need for any clergy) fled the Bolsheviks to Turkey, Chinese Turkestan (Sinkiang), and Manchuria. Later, groups from each of these regions made their way to the United States, often via Brazil, Argentina, Australia, or New Zealand, and began arriving in Oregon in the early 1960's. They settled around Woodburn, Oregon, a small community some thirty miles south of Portland, and worked either on farms or in furniture, textile, and plastics factories in Portland.<sup>7</sup> The Old Believers are often mistakenly called "Russian Orthodox" by the news media. They are not Orthodox and, although a nearly three-hundred-year-old excommunication against them was lifted by the Patriarch of Moscow, the contact by Fr. Afonsky with this settlement near Woodburn was unsuccessful in terms of reunion with the Orthodox Church. However, at least Fr. Afonsky made the attempt to open communication, the first Orthodox priest to do so in Oregon.<sup>8</sup>

Hardly had all this activity started, when Fr. Afonsky was selected by the Holy Synod of Bishops of the OCA as Orthodox Bishop of Sitka and Alaska, March 21, 1973. He departed St. Nicholas immediately for New York City, where he received monastic tonsure and elevation to the rank of archimandrite April 1, and assumed the name Gregory. Following this, he was consecrated Bishop of Sitka and Alaska

at Sitka, May 11 - 12, 1973, the first consecration of an Alaskan bishop to actually take place in Alaska. Bishop Gregory was the third person from St. Nicholas Church to be raised to that esteemed rank.<sup>9</sup>

Fr. Peter Kurzemnek was called from retirement a second time to replace temporarily Fr. Afonsky until a new rector could be found. Bishop Gregory returned May 20, 1973, for a farewell banquet held at the Great Hall of Westminster Presbyterian Church, Portland. Fr. Kurzemnek, Fr. Michael Johnson (of Holy Trinity Church, Wilkeson, Washington), and Deacon John Garcia, Jr. (of St. Spiridon Cathedral, Seattle), assisted the new bishop to celebrate the Liturgy at his old parish. It was evident from a speech read by Founding Member Gabriel V. Krivoshein at the banquet, that the removal of the dynamic Fr. Afonsky represented an unwelcome setback. The general feeling was that the parish, which had struggled all these years and seemed finally to be entering a new, Americanized existence, had been robbed of an energetic rector before his task was completed.<sup>10</sup>

Such feeling was premature, for Bishop Gregory returned October 20, 1973, to greet the new rector for St. Nicholas Parish, Fr. Seraphim Gisetti.<sup>11</sup> Fr. Seraphim, young and married, proved to be equally dynamic and far-sighted in his own, more reserved manner. He is the son of a former rector, Fr. Dimitri Gisetti (1953-57), and was ordained to the diaconate by Metropolitan Ireney at his father's church,

Holy Virgin Mary Cathedral, Los Angeles, during that parish's fiftieth anniversary celebration, February 18, 1973.<sup>12</sup> He was ordained to the priesthood May 19, 1973.

Fr. Seraphim, the present rector of St. Nicholas Church, enthusiastically expanded the rejuvenation begun under Fr. Afonsky.<sup>13</sup> English continues to be used, mixed with Slavonic, for all services and is now used exclusively for all general parish business. The future goal is to have all-English services. In addition, the parish voted in 1974 to accept the Gregorian or Western calendar henceforth in determining all church services. Although from 1923 on, the parish had always followed the Western calendar for all business and records, until this 1974 decision the Old Style Julian calendar (thirteen days behind the Gregorian calendar) had determined all church services and holidays. The 1975 parish council, under Vice-President John Komanecky and Starosta Joseph Cherkezov, pursued the goal first attempted under Fr. Afonsky, to purchase property and build a larger church elsewhere. A special land committee chose suitable lots and the parish selected two parcels of vacant land on S.W. Dolph Ct. near S.W. 20th Ave. as a future church-site. Land was chosen in West Portland because there are already three Orthodox churches on the east side: St. George Syrian Orthodox Church (11510 S.E. Hogate Blvd.), Holy Trinity Greek Orthodox Church (3131 N.E. Glisan St.), and St. John the Baptist Ukrainian Orthodox Church (8014 S.E. 16th Ave.).

An architectural committee is presently at work on a suitable Orthodox design for the parish's new temple of worship in West Portland. Another small committee, under the supervision of Fr. Seraphim, prepared new by-laws to replace those in effect since 1929. A major goal of the by-law revision is to make church-attendance, rather than just perfunctory dues-paying, necessary for full voting rights at St. Nicholas. For too long have too many non-active, but dues-paying, members been able to retard the parish's growth. The new by-laws went into effect by the annual parish meeting, January 25, 1976. The same parish meeting accepted a 1976 intended budget of \$20,000. A church school operates Sundays before the Liturgy (sixteen students, three teachers, and one teacher-superintendent), a mixed a cappella choir accompanies the Liturgy each Sunday (twelve members, under Director Richard Kerr), and an active Sisterhood assists the parish with labor and money, sponsoring an annual festival held each December and attended by people from throughout Portland.<sup>14</sup> Finally, Fr. Seraphim is working with Portland's other Orthodox priests to develop a Pan-Orthodox spirit and to break down ethnic barriers that have separated Oregon's Orthodox population.<sup>15</sup>

As of March, 1976, the parish had seventy-four corporate members.<sup>16</sup> Fifty-six of these members live in Portland and another fifteen live in eight communities within a fifty-mile radius of Portland: Beaverton 4; Milwaukie,

3; Longview, Wn., 3; Vancouver, Wn., 2; and one each in Gresham, Sherwood, Buxton, and Salem. One member lives in Eugene, Ore., and one lives in the Eastern Oregon community of Hermiston. In addition, some twenty to thirty others participate regularly in the religious and social life of St. Nicholas Church. This last group consists of the children and non-Orthodox spouses of corporate members, plus several Orthodox Christians who do not pay yearly parish membership dues. Among the most active of the corporate members are several non-Slavs, including Greeks, Estonians, Lebanese, and Americans. These active members are bringing a once-predominately East Slavic parish full swing back to its catholic, multinational origins some eighty-one years ago.

## NOTES TO CHAPTER VII

<sup>1</sup>For the history of the granting of autocephaly (literally, "self headedness," a term designating the ecclesiastical independence of a particular national Orthodox Church), see: Archimandrite Seraphim, The Quest for Orthodox Church Unity, especially pp. 78-91, and for related documents, pp. A124-A175; and Tarasar, Orthodox America, pp. 261-280. For information on the 1906 "vision" of Archbishop Tikhon (Bellavin), which foresaw an eventual autocephalous Orthodox Church in America, embracing all nationalities, see: Archimandrite Seraphim, op. cit., pp. 24-28; and Tarasar, op. cit., pp. 82-101. Archbishop Tikhon, Primate of North America from 1899-1907, later became the Patriarch of Moscow and All Russia, the first hierarch to hold that office since Tsar Peter the Great abolished it in 1721. For information on the life and trials of Patriarch Tikhon see: John Shelton Curtiss, The Russian Church and the Soviet State, 1917-1950 (Boston: Little, Brown and Company, 1953), pp. 26-178; "Documents: Tikhon as Archbishop in America and as Patriarch," St. Vladimir's Theological Quarterly, 19, No. 1 (1975), 49-56; William C. Fletcher, A Study in Survival: The Church in Russia, 1927-1943 (New York: Macmillan Company, 1965), pp. 12-27; Leonid Kishkovsky, "Archbishop Tikhon in America," St. Vladimir's Theological Quarterly, 19, No. 1 (1975), 9-31; "Patriarch Tikhon (+1925): Biographical and Chronological Data," St. Vladimir's Theological Quarterly, 19, No. 1, (1975), 7-8; and Alexander Schmemmann, "Patriarch Tikhon 1925-1975," St. Vladimir's Theological Quarterly, 19, No. 1 (1975), 3-6.

<sup>2</sup>"Orthodox Faith both Old, New," Portland, Ore., Oregonian, December 20, 1971, p. 39; and "St. Nicholas Feast Celebrated," Portland, Ore., Oregonian, December 20, 1971, p. 9, sec. 3.

<sup>3</sup>"Ordinations," Orthodox Church, 9, No. 5 (May 1973), p. 3. For brief information on Holy Trinity Church, Wilkeson, Wash., see: Tarasar, Orthodox America, P. 36. For a guide to a delightful route to old Holy Trinity, Wilkeson, see: "September Travel...in and beyond the Pacific Northwest: Mount Rainier by the Back Door," Sunset Magazine, September, 1975, pp. 3-4.

<sup>4</sup>Cole, "Anglo-Catholic Citadel," p. 22.

<sup>5</sup>"Eastern Orthodox Church Celebrates Resurrection," Portland, Ore., Oregonian, April 10, 1972, p. 16.

<sup>6</sup>"Celebrating," Portland, Ore., Oregonian, December 18, 1972, p. 1; and Merzhon, "St. Nicholas Feast Set," p. 12. For a brief biography of Metropolitan Vladimir (Nagorsky), see: Tarasov, Orthodox America, p. 285.

<sup>7</sup>Bill Efimoff and Marge Ellis, Know Your Russian Neighbors (Woodburn, Ore.: First National Bank of Oregon, Woodburn Branch, n.d. [1927]), p. 1-2. For information on recent problems of Woodburn's Old Believers with their American neighbors, see: Dennis McCarthy, "Russian Church OK; Cemetery 'Nyet'," Portland, Ore., Oregon Journal, June 11, 1975, p. 58; and "Russian Church Bows to Neighbor Protests," Portland, Ore., Oregon Journal, June 17, 1975, p. 9.

<sup>8</sup>The author accompanied Fr. Afonsky on one such visit to Woodburn's Old Believer colony in the summer of 1972. It should be added that even such a renowned personage as exiled Russian author Alexander Solzhenitsyn visited Oregon's Old Believers, fall 1975, with the aid of Gabriel and Vera Krivoshein. His visit was kept secret from the media and even from the priest of St. Nicholas Church, while he wandered around Woodburn and Portland for nearly one week. His identity was nearly discovered while he shopped for flashlight batteries in the Fred Meyer store in the Hollywood District of Portland, but he evaded inquisitive shoppers and eventually left Portland by Greyhound bus, undetected.

<sup>9</sup>"Alaska Rite Makes History," Portland, Ore., Oregonian, May 21, 1973, p. 16; "OCA Consecrates New Bishop at Sitka for Alaskan Diocese," Orthodox Church, 9, No. 6 (June-July 1973), 1; "Ordinations," Orthodox Church, 9, No. 5 (May 1973), 3; and "Portlander To Be Alaskan Bishop," Portland, Ore., Oregonian, April 7, 1973, sec. 2, p. 5. The other two people from St. Nicholas to be consecrated to the episcopate were the Abbot John Zlobin and John Stalberg (See: Chapter V, pp. 70-83). Also, the caption to the photograph of the first source in this footnote points out Bishop Gregory as "second from right." In actuality, he is not visible in the photograph and the hierarch pictured is Kiprian (Borisevich), Archbishop of Philadelphia and Pennsylvania.

<sup>10</sup>"Alaska Bishop," Portland, Ore., Oregonian, May 21, 1973, p. 1; and "Alaska Bishop Says Farewell to St. Nicholas Congregation," Portland, Ore., Oregon Journal, May 18, 1973, p. 7. The author was present at the May 20 banquet.

<sup>11</sup>"Old Pastor Joins Replacement for Orthodox Church



Service," Portland, Ore., Oregonian, October 22, 1973, p. 25. Bishop Gregory has returned since to Portland, most notably in August, 1974, with the miraculous "Our Lady of Sitka" Ikon, which was at St. Nicholas Church for veneration August 21. See: "Antique Russian Icon on Display in Church," Portland, Ore., Oregonian, August 21, 1974, p. 14. Fr. Peter Kurzemnek died in Vancouver, B.C., April 16, 1975, at 84 years of age.

<sup>12</sup>"Golden Jubilee in Los Angeles," Orthodox Church, 9, No. 7 (August-September 1973), 9; and "Ordinations," Orthodox Church, 9, No. 5 (May 1973), 3.

<sup>13</sup>Unless otherwise noted, information in the remainder of this chapter comes either from the author's direct experience at St. Nicholas Church (as church school teacher-superintendent and member of the church council) or from Fr. Seraphim Gisetti, present rector of St. Nicholas Orthodox Church.

<sup>14</sup>Barbara Jordan, "Icon Painting, Special Pastries Prepared for Slavic Festivities," Portland, Ore., Oregonian, March 10, 1974, p. 1, women's section. The parish also continued to offer the services of its priest to Portland's Gypsy population for funerals, a practice followed for over two decades. Scores of Gypsy notables have been buried out of St. Nicholas Church, Portland, many from as far away as the Midwest. Most are buried in several large Gypsy plots in Rose City Cemetery. However, due to Gypsy refusal to participate in the sacraments of the Orthodox Church and due to rowdiness in the church during memorial services, Fr. Seraphim has been forced to curtail Gypsy funerals at St. Nicholas, ending a Portland tradition. For a partial overview of Portland's Gypsy life, including photographs of the large Miller Ristick funeral in April, 1955, see Carl Anderson, "All Hail the King of Gypsies," The Oregon People Magazine, 2, No. 1 (1976), 38-43. For a record of one of the last Gypsy funerals at St. Nicholas Church, see: Early Deane, "300 Gypsies Pay Last Respects to King," Portland, Ore., Oregonian, March 4, 1975, p. A7; and Jan Mitchell, "200 Quaff Beer, Weep as Band Plays in 'Subdued' Ritual," Portland, Ore., Oregon Journal, March 4, 1975, p. 2.

<sup>15</sup>A pleasant reward of this new intra-Orthodox ecumenism was the all-day Pan-Orthodox adult retreat conducted by the Dean of St. Valdimir's Orthodox Theological Seminary, Tuckahoe, New York, Fr. Alexander Schmemmann, held at Holy Trinity Greek Orthodox Church February 28, 1976. See: G.V. Krivoshein, "Dukhovnyi s'ezd v Portlande," San Francisco, Calif., Russkaia zhizn', March 10, 1976, p. 5.

<sup>16</sup>See Appendix B.

## CHAPTER VIII

### THE PAST AND THE FUTURE

The year 1977 will mark the fiftieth anniversary of the formation, incorporation, and dedication of St. Nicholas Russian Orthodox Church, Portland, Oregon. For fifty years faithful Orthodox Christians have met to worship in their humble wooden church building on Mallory Avenue in Northeast Portland. Countless prayers and clouds of incense have risen within the walls of that structure, originally constructed by Volga Germans at the beginning of the present century.

Older yet than the Mallory church building, the old Holy Trinity Orthodox Chapel stood on E. 20th St. for at least thirty-three years, 1894-1927, until it was condemned and demolished. That simple chapel represented a direct link with the first Orthodox missionary efforts in the New World: a humble Alaskan of mixed Aleut-Russian blood, Lavrenti Chernov, a direct descendent of those native peoples St. Herman of Alaska fervently defended and evangelized, built this first Orthodox house of worship in the Pacific Northwest; a Serbian priest, the Hieromonk Sebastian Dabovich, consecrated the chapel; a Lebanese layman, George

B. Darowish, served as its first starosta; and two other priests, one Russian and one Greek, Frs. Vladimir Alexandrov and Michael G. Andreades, struggled to improve its humble beginnings among Oregon's tiny Orthodox population.

This same chapel later gave hope to those Russians who fled the chaos of their revolution-torn country and straggled into the Portland area in the early 1920's. It seems certain that if Holy Trinity Chapel had not been built by Lavrenti Chernov and salvaged by Fr. Christopher Oleinikov, Oregon's Russian population would never have grown to even the small number it did. The Russian Orthodox Church was and continued to be the only viable Russian social organization in Oregon. Had it not been here, Portland's few permanent Russian families would probably have succumbed to the lure of those two larger Russian religious and cultural centers on the West Coast, Seattle and San Francisco.

As it was, even with the re-establishment of a Russian church in Portland and with a new influx of Russian emigres after the Second World War, Oregon's Russian population had never been large. St. Nicholas Church has had a constant struggle for survival, enjoying only brief respite in the 1920's and the 1950's. Yet, Holy Trinity Greek Orthodox Church and, to a lesser extent, St. George Syrian Orthodox Church both appear to prosper and grow. Oregon's Greek and Arab populations appear to do the same. Why should this be and what does it bode for the future?

The answer to the divergent historical growth patterns of Oregon's Orthodox Christian population of Arabs, Greeks, Ukrainians, South Slavs, and Russians lies quite simply in the different patterns of immigration taken by these groups. The Greeks and Arabs (and the Serbs and Bulgarians) came to the New World primarily for economic betterment. Initially, very few come for political reasons (the chief exception being the influx of nearly a million and a half Greeks expelled from Asia Minor by the Turks in 1922-1923). They tended to follow rather regular patterns in their movement. Originally, single men saved enough money to get passage to America, where they hoped to strike it rich, return home, and retire on a farm. By and large, the Arab, Greek and South Slav immigrants were peasants, small farmers, or shop keepers. Generally, their education was minimal, but their energy and determination to succeed was maximal. Few intended to stay. For that very reason there existed a tendency to not establish a parish church or any permanent society.<sup>1</sup>

However, for many newcomers the actual events proved otherwise. Either the immigrants did not find the streets paved with gold in America and were unable to return, or, as was more often the case, they found conditions better here and returned only long enough to find a bride. In many instances, then, one man would send money for other male relatives and fellow villagers. The result -- and this pattern was followed by the Arabs and Greeks in the

Pacific Northwest -- was that whole villages eventually were translated entire to the New World, including sometimes the parish priest. This movement of complete villages, and even groups of villages, obviously made for a more permanent stay in America. It also encouraged continued emigration from the Old World villages and a cohesiveness in the New World community. Finally, the cohesiveness and commercial orientation of the Greeks and Arabs greatly enhanced the financial success of these hard working immigrants and many become very wealthy businessmen.<sup>2</sup>

Even after the establishment by the U.S. Congress of very restrictive immigration quotas in 1921 and 1924, the laws permitted exceptions. Resident immigrants were allowed to send for dependent relatives. Also, within the bounds of the new quotas, new immigrants were still able to settle in the United States. Hence, even to the present, Greek and Arab Christians continue to migrate to the New World to join relatives, fellow villagers or countrymen, or to find work. Both the Syrian and Greek Orthodox Churches in Portland receive new immigrants to this day.<sup>3</sup>

The Russian-Ukrainian emigration patterns, although sharing some initial similarities with those of the Greek, Arab, and South Slav Orthodox Christian emigrations, have certain peculiarities which explain the smaller number of immigrants to America in general and to Oregon in particular. These peculiarities explain, also, why Oregon's Russian Orthodox population has had such a historical struggle

to survive, whereas the Greeks, in particular, have continued to grow and prosper, both in numbers and resources.

The initial East Slav immigration to the United States followed very closely the pattern of other Orthodox populations just described. An important factor, however, was that this first migration of East Slavs, which began heavily in the 1890's and continued until the First World War, came chiefly from the non-Great Russian population of Western Russia and the Hapsburg lands. These first immigrants were mainly Ukrainians, Byelorussians, Ruthenians, and Galicians, all names for generally the same Ukrainian-Byelorussian peasant stock. Great Russian movement was much less, and travel from Tsarist Russia was generally much more restrictive than that from the Austro-Hungarian Empire.<sup>4</sup>

The first large immigration of Christian East Slavs to America was, therefore, heavily limited to Little Russian and Galician peasantry, and tended to center on the coal-producing regions of the Eastern United States or the farms of the American Mid-West.<sup>5</sup> Very few of these immigrants made it to the Pacific Northwest. What few who did, came as individuals or isolated small groups. They were mostly semi-skilled and illiterate and seem to have made little impression on Northwest history.<sup>6</sup> They either disappeared into rural areas or settled in the largest cities, particularly San Francisco, where there was a Russian Consulate and where an Orthodox Church had functioned with a

priest since 1868. Their small numbers resulted in a characteristic development in initial church organization peculiar to the American West: the multi-national parish. The Orthodox parishes of Seattle, Portland, San Francisco, Galveston, and New Orleans all began with congregations of Russians, Serbs, Arabs, and Greeks. They had no other choice. The West, particularly the Pacific Northwest, was far from the original homelands of these people, and if they were to build a church at all, they had to cooperate. This ethnic cooperation continued well into the 1910's, at which time the increase in numbers of each separate ethnic group and the collapse of the Russian hierarchy after 1917 led to a breakdown of the multi-national parishes and the growth of one-nationality communities. Only in the Eastern and Mid-Western United States did initial one-nationality Orthodox parishes develop in large numbers.<sup>7</sup>

However similar the first immigration of East Slavs to those of the Greeks and Arabs, it is chiefly in the second and third immigrations to the Pacific Northwest (in 1920's and following the Second World War) that one discovers the reason for the smaller size of Oregon's Russian Orthodox population. Both these immigrations were made primarily for political, not economic, reasons. Both especially that of the 1920's, involved more Great Russians than the first immigration. Both were the direct result of war or political upheaval on a large scale: the Russian Revolution and Civil War of 1917-1922, and the Second World

War. Both involved large numbers of educated and urban Russians, as opposed to the chiefly rural peasant origins of the first immigration. Both groups came unwillingly, as refugees, rather than as immigrants seeking a better economic situation. And most importantly, both immigrations ceased very shortly after they had begun.<sup>8</sup> This last factor is vital. Whereas restrictive U.S. immigration quotas affected all Orthodox groups after 1921, only the Russians suffered a complete isolation from their homeland, which to this day severely restricts immigration abroad. Thus, once the few displaced persons managed to leave Russia during post-war chaos, no more came. The result of the stoppage of Russian immigration to the United States has been an almost universal tendency today in major American urban centers for the largest or wealthiest Orthodox parishes to be Greek or Arab, while the smallest or poorest tend to be Russian or Ukrainian. This is certainly true, in the author's experience, on the West Coast.<sup>9</sup>

In Oregon there existed, beyond these factors mentioned above, certain peculiarities of the region and its history which augmented the tendency for Russians to settle elsewhere. In the early 1920's, there was no organized Russian Orthodox parish to greet the new refugees, as was the case in Seattle and San Francisco. Also, both those cities had large universities, organized Russian communities, and, by virtue of their larger populations, more job opportunities. In fact, Russian residents in Seattle and



San Francisco quite often easily found jobs and advanced education for their newly-arrived compatriots, not available in Portland. It must be remembered that the Russian immigration of the 1920's contained a large number of educated urban teachers, doctors, military men, students, and clergy, who were immediately attracted to large university cities with existing Orthodox parishes and with jobs fitting their education. Finally, both Seattle and San Francisco served as Ports of Entry for immigrants; Portland did not.<sup>10</sup>

By the time of the third and final Russian immigration to Oregon, of the late 1940's, early 1950's, some of these factors no longer existed as barriers: namely the lack of a university and an organized parish in Portland, the state's largest city. This explains the greater size of the third immigration: some seventy-five to one hundred individuals, as compared to the meager thirty or forty who arrived in the 1920's. However, other factors inhibited and eventually reversed the growth pattern experienced in the 1950's. The Ukrainians formed their own St. John the Baptist Church c. 1959 and drew several families away from St. Nicholas Church. Other immigrants, professionals, located better jobs in San Francisco and Seattle. Both those cities continued the lure of more Russian social and cultural organizations and larger parish life. Also, they had parishes belonging to the virulently anti-communistic "Russian Synod-in-Exile." Portland did not, and as the North American Russian Orthodox Metropolia moved towards increased

Americanization and usage of English, many newly-arrived Russian refugees were attracted to the nationalistic Synodal parishes in Seattle and San Francisco. Still others, objecting that the parish was not "Russian enough," simply ceased attending St. Nicholas Church. One parishioner, after the parish voted in 1974 to follow the Western calendar for religious as well as secular holidays, even joined the anachronistic Old Believers in Woodburn, Oregon!<sup>11</sup>

In conclusion, it should be abundantly clear that the Russian Orthodox Church in Oregon had from the beginning problems of growth peculiar to itself. Not only was Russian immigration to Oregon limited and eventually non-existent, but also those immigrants who did arrive and supported the church had a tendency to reinforce the "Russian-ness" of the parish, forcing out other nationalities. The Arabs and Ukrainians eventually built their own churches, and the Serbs and Bulgarians simply ceased attending services at St. Nicholas. Both factors greatly inhibited the growth of St. Nicholas Church, increased its impoverishment, and ultimately drove away the younger, Americanized generation. Yet it should not be imagined that the Syrian or Greek Orthodox Churches are immune to these very same problems. In fact, if not for the gracious generosity of certain of its wealthier parishioners, St. George Syrian Church would probably not exist today. Historically, that parish has been as poor as St. Nicholas Church and without a priest for far greater periods of time.<sup>12</sup> Only the Greek Church

in Oregon appears sound in both finances and ethnocentricity.<sup>13</sup> But this soundness can only so long continue. Eventually new Greek immigration must cease in any large numbers and Americanization will inevitably follow. What then will the fiercely ethnocentric Greek Orthodox Archdiocese of North and South America do to survive?

St. Nicholas Church stands now at the threshold of a future facing all Eastern Orthodox Churches in America: can it escape the ghetto mentality encumbering it since its conception eighty-two years ago, or will it simply become a decaying museum of antiquated religiosity? Will it be able to grow to meet the challenges of a younger, Americanized Orthodox generation and of the increasing number of converts from Anglicanism and Roman Catholicism, or will it withdraw into the familiarity of purely Russian religious practices and die as its older members die? Can it really cut the umbilical cord connecting it to Russia and, thence, deal with Orthodox of all national backgrounds? Are the older parishioners capable of coping with such dynamic and uncustomary change, or will they resist and strangle the parish? Will the younger generation and the non-Slavic converts have the patience to allow slow enough change so as to not destroy what the founding members began some forty-nine years ago?

The history of the Russian Orthodox Church in Oregon, like its parishes throughout the United States, has come full circle. The original Russian Holy Trinity Chapel

served all nationalities, as the first temple of Orthodox worship in the Pacific Northwest. It gave birth to all the present ethnic Orthodox parishes in Oregon. Now, its successor, St. Nicholas Orthodox Church, calls all Orthodox Christians back to the unity of the One, Holy, Catholic, and Apostolic Church, whose Faith, not nationality, is mankind's salvation. This and many smaller challenges now face an old parish and its young priest. One can only hope that they both may meet the challenges, so the light of Christianity's ancient Mother-Church is not snuffed out in Oregon.

## NOTES TO CHAPTER VIII

<sup>1</sup>Branko Mita Colakovic, Yugoslav Migrations to America (San Francisco, Calif.: R and E Research Associates, 1973), pp. 36-44; Davis, The Russian Immigrant, pp. 6-22; Gilbert Gerald Govorchin, Americans From Yugoslavia (Gainesville, Fl.: University of Florida Press, 1961), pp. 2-24; George A. Korvetaris, First and Second Generation Greeks in Chicago (Athens, Greece: National Centre of Social Research, 1971), pp. 42-47; Theodore Saloutos, The Greeks In America (New York: Columbia University Teachers College Press, 1967), pp. 1-8; Saloutos, The Greeks in the United States, pp. 21-33; and Robert James Theodoratus, A Greek Community in America: Tacoma, Washington (Sacramento, Calif.: Sacramento Anthropological Society, 1971), pp. 2-9. The last-named work was valuable to the author, because it dealt with a community in extremely close geographical proximity to St. Nicholas Russian Orthodox Church, Portland, Oregon: the Greek community of Tacoma, Washington, and its temple of worship, St. Nicholas Greek Orthodox Church. Theodoratus' work, an anthropological, rather than historical study, is an invaluable source on the Greek-American ethnic community in the Pacific Northwest and contains information on Greek life and habits throughout the United States. It is the only scholarly study of a specific Orthodox community known by the author to have published in English in the United States.

<sup>2</sup>Ibid., on all sources in n. 1.

<sup>3</sup>For information on the quota system and its effects upon one group of immigrants, the South Slavs, see: Govorchin, Americans from Yugoslavia, pp. 49-53. Information on local Oregon Arab and Greek immigration supplied by Fr. Anthony Scott (St. George Syrian Orthodox Church) and by Fr. Elias Stephanopoulos (Holy Trinity Greek Orthodox Church), 1975-1976.

<sup>4</sup>Davis, The Russian Immigrant, pp. 8-9; Grigorieff, The Orthodox Church in America, pp. 202-203 (SVTQ); Kubijovic, Ukraine, pp. 1100-1151; and Tarasar, Orthodox America, pp. 26-48. As was mentioned in Chapter I, a great many of these East Slav immigrants were Uniates, Roman Catholics of the Eastern Rite, who eventually were reunited to the Orthodox Raith.

<sup>5</sup>Grigorieff, op. cit., p. 202; and Kubijovic, op. cit.,

pp. 1100-1151.

<sup>6</sup>Interviews with Gabriel and Vera Krivoshein, 1974-1976.

<sup>7</sup>See especially: Doumouras, "Greek Orthodox Communities in America," pp. 174-186; and Tarasar, Orthodox America, pp. 32-43, 188-198.

<sup>8</sup>Interviews with Fr. Dimitri Gisetti (1975); Fr. Seraphim Gisetti (1975-1976), Gabriel Krivoshein (1974-1976), and Vera Krivoshein (1974-1976).

<sup>9</sup>One author goes as far as to say, "In 1914, the war stopped further immigration from Russia and to-day a revolutionary Bolshevik power prohibits emigration, so that from 1914 on, America has been, if anything, losing Russians through emigration instead of gaining them." See: Davis, The Russian Immigrant, pp. 8-9

<sup>10</sup>Interview with Vera Krivoshein, 1975-1976.

<sup>11</sup>Ibid.; and interview with Fr. Dimitri Gisetti, 1975.

<sup>12</sup>The actual financial expenditure in 1975 for St. George Syrian Orthodox Church, Portland, Oregon, was some \$16,000. The parish has 126 members. St. Nicholas Church, with some seventy-three corporate members, had 1975 expenditures of \$19,638.06, nearly matched by an actual income of \$19,538.67. Information on St. George Church supplied by Fr. Anthony Scott, 1976, and information on St. Nicholas Church from: "Financial Statement, St. Nicholas Orthodox Church, Year 1975" (xeroxed typescript, Portland, Ore., n.d. [January 1976]).

<sup>13</sup>Operating expenses for Holy Trinity Greek Orthodox Church for 1975 were \$82,653.40, nearly matched by an income of \$82,112.20. Holy Trinity Parish has some 800 communicants from throughout Oregon and Southwestern Washington, almost without exception of Greek extraction. See: Holy Trinity Greek Orthodox Church, "Statement of Operations for the 12-month Period Ending December 31, 1975" (xeroxed typescript, Portland, Ore., n.d. [January 1976]).

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land, Ore., n.d. (c. November 24, 1957).

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\_\_\_\_\_, to Russian Orthodox Greek Catholic Church of  
America, in care of Glos and Glos, attorneys, Port-  
land, Ore., January 14, 1927.

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Plambeck, Hans H., Department of Sociology, Oregon State College, Corvallis, Ore., to Mr. and Mrs. G.V. Krivoshein, Portland, Ore., February 26, 1952.

Plambeck, Hans H., Department of Sociology, Oregon State University, Corvallis, Ore., to David B. Cole, Portland, Ore., July 2, 1975.

\_\_\_\_\_, to David B. Cole, Portland, Ore., July 15, 1975.

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 Gisetti, V. Rev. Fr. Dimitri (1975)  
 Gisetti, Rev. Fr. Seraphim (1975-1976)  
 Jeromsky, Mitred-Archpriest Paul (1975)  
 Kovtunovich, John (1975)  
 Krivoshein, Gabriel V. (1974-1976)  
 Krivoshein, Vera P. (1974-1976)  
 Lambo, Leo (1975)  
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\_\_\_\_\_, to Hans H. Plambeck, Department of Sociology, Oregon State College, Corvallis, Ore., June 12, 1952.

Plambeck, Hans H., Department of Sociology, Oregon State College, Corvallis, Ore., to Mr. and Mrs. G.V. Krivoshein, Portland, Ore., February 26, 1952.

Plambeck, Hans H., Department of Sociology, Oregon State University, Corvallis, Ore., to David B. Cole, Portland, Ore., July 2, 1975.

\_\_\_\_\_, to David B. Cole, Portland, Ore., July 15, 1975.

Rose City Cemetery Association, Portland, Ore., to St. Nicholas Russian Orthodox Church, Portland, Ore., May 24, 1958.

Sumner, Rt. Rev. Walter Taylor, Episcopal Bishop of Oregon, to the general public of Oregon, September 8, 1927.

#### Oral Interviews:

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 Cole, Meri Dreis (1976)  
 Elieff, James (1976)  
 Gisetti, V. Rev. Fr. Dimitri (1975)  
 Gisetti, Rev. Fr. Seraphim (1975-1976)  
 Jeromsky, Mitred-Archpriest Paul (1975)  
 Kovtunovich, John (1975)  
 Krivoshein, Gabriel V. (1974-1976)  
 Krivoshein, Vera P. (1974-1976)  
 Lambo, Leo (1975)  
 Rottle, Anne Darowish (1976)  
 Schmemann, Rev. Alexander (1976)  
 Scott, Rev. Anthony (1976)  
 Stephanopoulos, Rev. Elias (1975-1976)

#### Unpublished and Miscellaneous Materials:

Afonsky, Rev. George. "The Beginnings of Russian Orthodoxy on the West Coast." Unpublished typescript, Oregon Historical Society Library, Portland, Ore., n.d. (probably the source of the article "The Beginnings of Orthodoxy on the West Coast," published in Orthodox Church, October, 1973.)

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## APPENDIX A

### A LIST OF CLERGY SERVING THE RUSSIAN ORTHODOX CHURCH IN OREGON, 1894-1976

<u>Clergyman</u>	<u>Years Served</u>	<u>Where Served</u>
1 Hieromonk Sebastian Dabovich	1894-1895	Holy Trinity Chapel
2 Priest Vladimir Alexandrov+	1900-c. 1905	Holy Trinity Chapel
3 Priest Michael G. Andreades	1905-1907	Holy Trinity Chapel
4 Hieromonk Christopher Oleinikov	summer 1923-May 1924	Holy Trinity Chapel
5 Priest Paul Kobylkin	briefly in 1924	Holy Trinity Chapel
6 Archpriest Nicholas Mitropolsky	visited from Seat- tle from 1924-1925	Holy Trinity Chapel
7 Protopriest Constantine Lebedev+	fall 1925-Holy Week 1927	Frame House Church
8 Igumen John Zlobin*	July 1927- August 1928	Frame House Church & St. Nicholas Church
9 Priest Sergius Leporsky+	July 1928- July 7, 1931	St. Nicholas Church
10 Priest Theodore Kochetov+	July 1931- March 1932	St. Nicholas Church
11 Igumen Pahomy Deliman	March 11, 1932- March 18, 1933	St. Nicholas Church

12 Monk Elias	) Replaced Igumen Pahomy	St. Nicholas
	) whenever he was elsewhere	Church
13 Igumen Anthony	) on missionary work	St. Nicholas
		Church
14 Archimandrite Gregory Prozorov	February 26, 1934- August 31, 1934	St. Nicholas Church
15 Archimandrite Athanasius Markovich	October 26, 1934-1936	St. Nicholas Church
16 Priest Stephen Shabanov	April to May 31, 1936	St. Nicholas Church
17 Priest (later Archpriest) Nicholas Levko	December 5, 1936- September 27, 1953	St. Nicholas Church
18 Priest Dimitri Gisetti+	September 27, 1953- January 1957	St. Nicholas Church
19 Protopriest Nicholas Sherotsky+	January 1957- died January 7, 1963	St. Nicholas Church
20 Protopriest Peter Kurzemnek	January 10, 1963- September 1970	St. Nicholas Church
21 Priest James Labeau	September 1970- August 1971	St. Nicholas Church
22 Priest George Afonsky*	November 1971- March 1973	St. Nicholas Church
23 Mitred Protopriest Peter Kurzemnek	temporarily from March to October 1973	St. Nicholas Church
24 Priest Seraphim Gisetti	October 20, 1973-	St. Nicholas Church

Note: No written record listing clergy exists for the years 1896-1899 and 1908-1922. First names have been anglicized and the most often-used spelling of last names has been followed. An asterisk (\*) indicates a priest who later became a bishop. A plus-sign (+) indicates clergy who were married

when they served the Russian Orthodox Church in Oregon.

Source: G.V. Krivoshein, "Spisok sviashchennosluzhitelei Sviato-Nikolaevskoi Tserkvi v Portlande, Oregon" (unpublished typescript and handwritten notes, Portland, Ore., January 30, 1975). Minor corrections and additions made by the author.



## APPENDIX B

A LIST OF LAITY WHO HAVE AT ANY TIME BEEN EITHER MEMBERS OF  
THE RUSSIAN ORTHODOX CHURCH IN OREGON OR CLOSELY INVOLVED  
WITH IT, 1894-1976

### -A-

Abrikosov, I. I.  
Agafadorov, Alexander F.  
Alekseev, G. T.  
Ambrajevich, Anatoly F.  
Angelo, Gerald \*  
Armstrong, Claudia  
Astashkin, Ekaterina I. \*  
Astashkin, Nicholas

### -B-

Babik, F.B.  
Baden, Tamara  
Bahouli, Helen  
Baker, Susannah \*  
Balobanov, Dimitri  
Bang, Ekaterina A.  
Barmatov, Cyril (Carl)  
Barnett, Maria A.  
Bartom, A. N.  
Bastrica Family  
Belant (Bêlkova), J. F.  
Benkovsky, I. T.  
Bezuglov, Peter  
Blazevski Family  
Blusevich, M.  
Bojinov, Georgia  
Bolotow, Andrei \*  
Bolotow, Gisela +  
Bolotow, Ivan I.  
Bolotow, Nicholas  
Bolotow, Paul \*  
Bolotow, Vera K.  
Borich, Nada  
Benkovsky, Faina R.

Bouneff, Elias  
Bouneff, Helen \*  
Bouneff, Neva \*  
Bouneff, Bojin (Bobby) \*  
Bouneff, Sylvia \*  
Bouneff, Thomas  
Boyko, V. B.  
Braich, Milo (Milan)  
Braich, Rade  
Braich, T. \*  
Brayh, G.  
Budaev, Ivan T.  
Bulash, V. A.  
Bunch, James \*

### -C-

Cachuk (Tkachuk), Alex-  
ander I.  
Campbell, Maxine \*  
Campbell, Nona \*  
Carius, Walter \*  
Carper, Alexandra \*  
Carrell, David \*  
Charoff, Voldemar V.  
Charoff, Raisa A.  
Chebotarev, Maria G.  
Cheremissina, Anna \*  
Cherkezov, Joseph \*  
Cherkezov, Kate \*  
Chernov (Stephens),  
Lavrenti  
Chicherin, Nicholas B. \*  
Christ, L.  
Christie, Christus



Ivanov, M. F.  
Ivanovsky, Eugene

## -J-

Jabski, K.  
Jack, A.  
Jerinic, Milan \*  
Jizhich, Peter  
Johansen, Heather  
Johnson, Sophia I.  
Jukovsky, Vsevolod  
Jupinski, D.  
Jupinski, (Mrs.)  
Jurgenson, Anaita

## -K-

Kachin, Feodor F.  
Kachin, Galina F.  
Kalinin, Michael \*  
Kalinin, (Mrs.)  
Kalinin, Nicholas \*  
Kalmykov, Nicholas  
Kambalin, Alexander A.  
Kambalin, Eudoxia A.  
Karkov, A. I.  
Kennedy, Alex  
Kennedy, Tatiana  
Ker, Michael  
Kerr, Richard \*  
Kershaw, Kaleria  
Kershaw, Muza \*  
Kiroff, John  
Kleschuk, Gregory A.  
Kleschuk, Zinaida V. \*  
Klimenko, George V.  
Klimov, M.  
Kluchkov, V. N.  
Knee, Karyl \*  
Knezevich, Eva  
Knezevich, Nicola  
Kochek, Feodor, G.  
Kochek, S. F.  
Kochetov, Matushka  
                    Maria P.  
Kohan, I.  
Koloundzich, Jovan  
Komanecky, Alice +  
Komanecky, John \*  
Kornuhov, A. T.  
Koroloff, Michael

Korolev, A. M. \*  
Korstich, Milan  
Kosih, Nicholas  
Kotlarevsky, Michael P.  
Kotlarevsky, Maria V.  
Kotlarevsky, Peter K.  
Kovalchuk, Alex  
Kovalchuk, Sophia  
Kovalev, G.  
Kovtunovich, Isabel  
Kovtunovich, John  
Kozak, I.  
Kozak, Michael A.  
Krasavin, Alexander V.  
Krasavin, Natalia V.  
Kravchuk, ?  
Krieger, Conrad N.  
Krieger, Tatiana  
Kristenko, Alexander \*  
Kristenko, Eugenia \*  
Krivoshein, Gabriel V. \*  
Krivoshein, Vera P. \*  
Kudriavcev, Anna M.  
Kudriavcev, Feodor I.  
Kudriavcev, Illaria  
Kules, George S.  
Kuzmin, I. A.

## -L-

Lance (Lantsuzsky),  
                    Gregory C.  
Lasko, Ivan G.  
Lasko, Paraskeva  
Lazov, V.  
Lazuk, T.  
Lebedev, Matushka  
                    Ekaterina B  
Leporsky, Matushka  
                    Olga I.  
Levko, Lydia N.  
Levko, Nicholas N.  
Lihanov, Ksenia L.  
Lihanov, Samson F.  
Loboda, M.  
Lubomudrov, Ivan S.  
Ludvick, S.  
Lukashev, Gabriel S.

## -M-

Majovsky, Iordana

Majovsky, Theodore  
Makarenko (McKay), Carl P.  
Malishko, E.  
Maltzeff, Anna  
Maltzeff, Eugene  
Manakin, M. M.  
Manolovich, Eli  
Marandas, John  
Marco, C.  
Marcus, Fred  
Markevitch, N. F.  
Marinoff, Vanko  
Matich, I.  
Miasischev, Vadim  
Mihailov, D.  
Mihailov, (Mrs.)  
Minaev, Vassa G.  
Misovetz, F.  
Misovetz, (Mrs.)  
Mitrovich, Maria  
Mitrovich, Marko  
Morozov, Michael A.  
Moskalenko, ?  
Mostovskoi, ?  
Mote, Edward \*  
Mote, Mileva +  
Mudrinich, M.  
Mudrinich, (Mrs.)  
Muller, Alexandra  
Muller, Vassily V.  
Musmanský, Nicholas \*  
Myfedov, A.

-N-

Nadenoff, Gocho  
Nakoff, Petcama  
Nasedkin, M.  
Nasedkin, Victor  
Nedzvetsky, Boris  
Nedzvetsky, B.L.  
Nedzvetsky, S. L.  
Neisser, Fritz  
Neisser, Nina  
Newell, Nina  
Newman, Agga  
Nicholaev. G.  
Nicholoff, George  
Nicholoff, (Mrs.)  
Nikotich, M.  
Novich, Daniel  
Novikoff, Ivan

-0-

Obuhov, N.  
Odalovich, Gordon  
Odalovich, Nicholas A.  
Odalovich, Theresa  
Odnova, Peter M.  
Olenick, Vladimir  
                        (Walter) V.  
Olesco, (Mrs.)  
Orloff, Vladimir  
                        (Walter) G.  
Osedach, Ronald \*  
Oskolkoff, Michael  
Oskolkoff, (Mrs. M.)  
Ostogradski, Leonard V.  
Overchuk, Feodor I.

-P-

Panuk, Anna  
Panuk, E.  
Panuk, James  
Pavichevich, Evana  
Pavlenko, A. G.  
Pavloff, Peter S.  
Pavloff, Vera F.  
Petelin, George U.  
Petelin, Zoya  
Peterson, Lydia  
Petkovich, Milo  
Petroff, Basil  
Petroff, I. R.

Piscitelli, Ksenia \*  
Pobochenko, Ivan A.  
Podpah, Boris N.  
Podpah, Nicholas  
Popoff, Constantine C.  
Popoff, Olga D.  
Popoff, P.  
Popovich, (Mrs.)  
Popovich, Nicola  
Ptitzin, ?  
Putnik, Alexander

-R-

Riazancev, Nicholas A.  
Riazancev, Nina  
Riazanovsky, Antonina F.  
Riazanovsky, Valentine A.

Riva, Stephen I.  
 Rize, G.  
 Robins, A. F.  
 Robins, Ivan P. \*  
 Rottle, Anne Darowish \*  
 Roussos, Mina \*  
 Roussos, Steve  
                     (Parissis) \*  
 Rudchenko, Milet F.  
 Rudchenko, Nina S.  
 Rudchik, Cyril A.  
 Rudzevich, Milo

## -S-

Saloum, Constantine \*  
 Saloum, Mary  
 Salutin, D. I.  
 Samper, M.  
 Sanders, Alexandra  
 Sanders, John \*  
 Satrapinski, Vassily A.  
 Savelieva, Anna A.  
 Saykov, I.  
 Schultz, Joseph  
 Schwensen, Eudoxia S.  
 Scoggins, Gail +  
 Serebrennikoff, Eugene S.  
 Severin, Maxim  
 Simonov, ?  
 Sinelnikoff, Alexandra  
 Sinelnikoff, G. A.  
 Sivolapenko, J.  
 Sharapoff, A. C.  
 Shatohin, S. L.  
 Shekaw, C.  
 Sherotsky, Elena \*  
                     (widowed matushka)  
 Shevchenko, ?  
 Shmelenko, Ivan  
 Shmilenko, Michael  
 Smith, Wincent  
 Sofran, G. S.  
 Sohodolski, S.  
 Sokoloff, Semen A.  
 Sokoloff, Veronica P.  
 Sööt, Ervin \*  
 Sööt, Salme \*  
 Sööt, Helena A. \*  
 Sööt, Dr. Ilmar \*  
 Sööt, Mary +  
 Sööt, Peet \*

Sööt, Sophia \*  
 Sorendjich, Spiro  
 Spassov, S.  
 Sprawkin, Elena J.  
 Sprawkin, Paul P.  
 Stalberg, John M.  
                     (Bishop Jonah)  
 Stanich, Bessie  
 Stanich, Mile (Mica)  
 Stankevich, Parfen \*  
 Stankovich, Miliza  
 Starinovich (Stentson),  
                     Andrew M.  
 Starinovich (Stentson),  
                     Mary  
 Stavrakis, John  
 Stefanoff, Lazar \*  
 Stefanoff, Nadezhda Y.  
 Stefanov, A. D.  
 Stein, Natalia  
 Stein, Walter \*  
 Stepantsov, Esther  
 Stepantsov, Victor M.  
 Stoinoff, Constantina  
 Stone, Ekaterina I.  
 Stupnev, Paraskeva  
 Sulimka, Ulian P.  
 Swetzoff, Paul  
 Swetzoff, Vava

## -T-

Taranec, Borys  
 Taranec, John \*  
 Taranec, Nina  
 Taranec, Uliana  
 Tatarinoff, Michael M.  
 Taylor, R. Bertha  
 Teploff, Peter M.  
 Tersieff, Nicholas \*  
 Tikerpuu, Klavdia T.  
 Tito, Marco  
 Tokarev, Josephine V.  
 Tokarev, Nicholas I.  
 Tomasky, G.  
 Torchilin, Alexandra  
 Trufanoff, Michael G.  
 Turin, Olga

## -U-

Ufimtzeff, Helen A.  
 Ufimtzeff, Kapitolina A.  
 Ukolov, Ann  
 Ukolov, Juana  
 Ukolov, Milana  
 Ukolov, Stepan M.  
 Ukolov, Vladimir (Walter) \*

## -V-

Vaga, Zoja  
 Vansovich, N. A.  
 Varenik, M.  
 Vasilenko, Paraskeva  
 Vasilishin, S. E.  
 Vdovin, Alexander A.  
 Vdovin, Martha  
 Venckivics, Alexander  
 Venckivics, Sophia  
 Vitas, I.  
 Volkov, Boris A.  
 Voronsky, ?  
 Voynovich, Jovan  
 Vukovich, C.

## -W-

Wang, Anna P.  
 Weinglass, Eugenia I.  
 Weinglass, Ludmila \*  
 Wolkonsky, Catherina

## -Y-

Yanchenko, Feodor G.  
 Yanus, ?  
 Yatzkov, T. P.  
 Yerkovich, John  
 Yashan, Leonard  
 Yashan (Volkov), Nadine I.

## -Z-

Zabavine, Theodose I. \*  
 Zabavine, Helen +  
 Zaklan, Nikola  
 Zarubsky, Daniel  
 Zelonka, V.  
 Zhukovsky, John  
 Zirnis, Anna P.  
 Zirnis, Carl  
 Zorin, Adelaida M.  
 Zorin, Boris P.  
 Zubritsky, Elena F. \*  
 Zukow, J.  
 Zvarich, G. P.

Note: Spelling of the above names is as on the sources cited below. Consistency in transliteration of these names is impossible. Each individual followed his own system, and several changed not only the spelling, but their complete name more than once. Minor corrections were made by the author only when there was an obvious error in the source. The list is not complete, chiefly because parish records were poorly maintained through much of the history of St. Nicholas Church.

Membership statistics for the period before 1927 are nearly non-existent, at best. Omitted from the list are most Greeks and Syrians who worshiped with the Russians before their respective churches were completed, minor children who did not participate as adults, some spouses who were not corporate members of the Russian Orthodox Church in Oregon, and all clergymen. An asterisk (\*) indicates 1976 corporate members, and a plus sign (+) indicates participating spouses, relatives, or friends of 1976 corporate members who either are not corporate members or who have yet to convert to the Orthodox Faith. The Russian title "Matushka" denotes a priest's wife.

Sources: G. V. Krivoshein, "An Incomplete List of Names of Those Who Either Were Members of St. Nicholas Orthodox Church in Portland or in One Way or Another Had Close Contact With It, 1923-1976" (unpublished handwritten list, Portland, Ore., 1976); St. Nicholas Russian Orthodox Church, "List of Corporate Members of St. Nicholas Orthodox Church of Portland, Oregon" (unpublished dittoed typescript, Portland, Ore., n.d. [1976]; and St. Nicholas Russian Orthodox Church, "List of the Members of St. Nicholas Russian Orthodox Church..." (unpublished xeroxed handwritten list, Portland, Ore., July 16, 1974).

## APPENDIX C

### A BRIEF HISTORY OF RUSSIAN IMMIGRATION TO OREGON, 1808-1976

The earliest Russian immigration to the Oregon Country was the ill-fated attempt by members of the Russian American Company to establish a trading post or fort at the mouth of the Columbia River in 1808. Although the expedition of the little, 200-ton, Yankee-built brig St. Nicholas ended in shipwreck and tragedy, the voyage is notable in that one of its participants was the first white woman to set foot on the shores of the Pacific Northwest, Anna Petrovna Bulygin.

The St. Nicholas set out from Sitka in the fall of 1808 in the company of the Kodiak. The St. Nicholas, under Nikolai I. Bulygin (sometimes spelled "Bulagin"), was to explore the coast of present-day Washington State and, specifically, the mouth of the Columbia River, to determine a site for a trading post or fort and to trade with local Indians. The Kodiak, captained by Ivan Kuskov, was to explore the area around Port Rumiantsov (Bodega Bay) in Spanish California for similar objectives and, additionally, to search for sea otter. Both ships were a part of the Russian expansionist policy initiated by Chamberlain Nikolai Petrovich Rezanov, an aggressive and energetic govern-



ment official and the actual founder of the Russian American Company. Rezanov's policy proved impossible, with Russian designs on Hawaii and the Oregon Country coming to naught. Only Kuskov's settlement in California, Fort Ross, saw brief fruition, to be eventually abandoned twenty-nine years after its establishment in 1812

The Russian attempt to settle Oregon was stillborn. After reconnoitering the coastline, the St. Nicholas was to await Kuskov and the Kodiak off present-day Gray's Harbor, Washington. Dense fog had thwarted Bulygin's attempts to enter the Strait of Juan De Fuca, so he anchored off Destruction Island, late in October, 1808. Strong ocean swells suddenly struck the little ship, snapping all three anchor lines and driving the brig onto rocks off the mouth of the Quillayute River. Bulygin, a Russian naval officer and gentleman, was extremely concerned for the safety of his beautiful, eighteen-year-old bride, Anna Petrovna. All the ship's complement of twenty-two people made it to shore. After a skirmish with Quillayute Indians, they set out by foot for Gray's Harbor, seventy miles south. The group never made their goal. They were tricked by the Quillayutes while crossing the Hoh River, and Anna Petrovna and two Aleut women were captured. The other survivors escaped into the Hoh rain forest, to be captured the following spring, 1809, when attempting to reach Destruction Island in a home-made boat. Anna Petrovna, after initially enjoying her captivity, was eventually traded to a less pleasant Indian chief, and

she apparently committed suicide. Two other Russians died in skirmishes with the Indians. One Russian, Afanasy Valgusov, and an Aleut, were traded by the Quillayutes to Indians on the Columbia River. The others, including Bulygin and the brig's talented supercargo (prikaschik), Timofei Tarakanov, were sold to the Makahs at Cape Flattery. It was Tarakanov who devised the clever device of using a kite to signal passing ships. His ingenuity apparently worked, for in May, 1810, Captain J. Brown, of the American brig Lydia, anchored off Neah Bay, and Tarakanov managed to get aboard. To his surprise, he met Valgusov, whom Brown had earlier ransomed from Indians on the Columbia. Captain Brown eventually ransomed thirteen Russian and Aleut survivors. A fourteenth, an Aleut, was freed on the Columbia River by Captain George Ayers, of the American ship Mercury. One Russian, Philip Kotilnikov, was traded so far away he was never found. Nikolai Bulygin, his wife, and five others had died during fifteen months of harsh captivity, the result of the first (and last) official Russian attempt to colonize the Oregon Country.

The wreck of the St. Nicholas was not the only time Russians arrived as unwilling guests of the Indians of Old Oregon. At least one other shipwrecked Russian figured in early Oregon history. During the Indian siege of Port Orford, Oregon, settlers at Battle Rock, the pioneers killed an "Indian" in a red shirt leading an initial attack. He was later discovered to be a white man, whom the Indians

claimed was once a Russian sailor, shipwrecked on the coast. The siege of Battle Rock took place in June, 1851, which was forty-three years after the loss of the St. Nicholas. Therefore, it seems unlikely that this unidentified Russian was the never-found Philip Kotilnikov, although such a coincidence is not impossible. Whatever, this mysterious shipwrecked sailor seems to be the only other Russian to have figured in the very early history of the Oregon Country.

Later Russian attempts at colonization in Oregon were made unofficially, by private individuals, and with much less grandiose and aggressive objectives. These immigration movements came to Oregon in three distinct groups: Tsarist (1890's - 1914), post-Revolutionary (1923-1926), and post-Second World War (1948-1955). Scattered other individuals came, of course, at intervening times, including two large groups of non-Slavic Russian citizens, the Volga Germans and the Jews. Both the latter are not included in the scope of this brief history of Russian immigration to Oregon.

Between 1808 and 1905 very few Slavic Russians immigrated to Oregon. Large numbers of Russian Jews and Germans from the Volga region settled in Oregon after 1890, but the Slavs did not appear in the state until the turn of the century. Between 1900 and 1914 from approximately fifty to two-hundred Russians settled in Oregon, chiefly in the Portland area. Most were illiterate males who left Russia

in search of jobs and money. One or two may have left Russia for overtly anti-Tsarist activities. William H. Galvani (formerly, Basil X. Nikulin), a Jew and the reputed designer of Portland's Steel Bridge, may have been involved in such revolutionary activities. However, most of this first immigration came for one reason alone: better jobs. They came primarily from Western and Southern Russia, borderlands with easier access abroad. They were illiterate, unskilled peasants and planned only to earn enough money to return home and settle comfortably. They followed a pattern repeated all over the United States between 1890 and 1914.

Due to their unsettled nature, none of this group established any Russian institutions in Oregon. A few participated in Orthodox religious services at the humble Holy Trinity Russian Orthodox Chapel built by a half-Russian, half-Aleut native of Alaska, Lavrenti Chernov. This little Russian chapel was the first Orthodox house of worship in the Pacific Northwest. Most of the Russians worked at jobs as laborers in foundry works, sawmills, logging camps, and on railroad gangs. Several became shoemakers, carpenters, cabinet-makers, janitors, and farmers. None, apparently, became professionals. Most of the group, once they decided to remain in Oregon, hid their Russian identities, perhaps out of embarrassment at their illiteracy, or from dislike of Tsarist Russia, or as a result of hostility shown them by Americans. Dislike for Tsarist Russia led most of them to avoid the Orthodox chapel in Portland, which was deeded

to the Russian Orthodox bishop for North America, and, thus, was under control of the Holy Synod, itself controlled by the Tsarist government.

In the midst of this vague and ill-defined first Russian immigration to Oregon were the following individuals, who later assisted the new Russian immigrants of 1923-1926 revive Russian Orthodox parish life in Oregon: Andrew Starinovich (Stentson), Cyril (Carl) Barmatov, Paul and Elena Sprawkin, George Kules, Vladimir (Walter) Olenick, Cyril Rudchik, John Zhukovsky, Ivan Lasko, Feodor Overchuk, and Ulian Sulimka. Four members of this small group were cobblers or shoemakers: Starinovich, Olenick, Kules, and Sulimka. One of these humble cobblers, Olenick, later became the starosta or elder of St. Nicholas Russian Orthodox Church for thirty-four years, and two others, Starinovich and Kules, were among the first four trustees when Russian church-life in Oregon was revitalized after 1923.

Other indications of Russian activity in Oregon during the first immigration included the attempt, sometime after 1917, to establish a secular "Russian Club". The attempt failed to materialize. Between the years 1901-1903 there was a Russian Baptist Church at 555 Union Ave. N. <sup>in Portland,</sup> /which also eventually folded. According to Polk's Portland City Directory, a Russian Vice-Consul, one Gustaf Wilson, operated in Portland between 1884 and 1902. He had an office at 428 Alder St. for most of that time. According to the same City Directory in 1920, a "Russian-American Export and

Import Company" operated at 826 Northwest Bank Building, under J.H. Milleson and M.J. Ostomel, and a "Russian Night School" was located at 652 First St. Between 1921 and 1922 a "Russian School of Dancing" was conducted by a Marie Gam-mie in the Eilers Music Building in Portland. All of these agencies were no longer listed in the City Directory by 1923, the year marking the beginning of a new Russian immigration to Oregon.

The second Russian immigration to Oregon lasted roughly from 1923 until 1926. Its character was distinctly different from the first immigration. Although smaller in numbers -- never more than fifty -- this second group was educated, aggressive, and, for the most part, devoted to the Russian Orthodox Church. These new immigrants manifested the leadership necessary to leave a lasting imprint, however small, on Oregon history. Unwillingly refugees from a land they loved, they worked hard in their new country to blend the best of Russia and America. And few were embarrassed by either their origins or their Orthodox Faith.

Most of the members of the second Russian immigration to Oregon came via Harbin, China, and Seattle, Washington. Dislocated by the Russian Revolution and Civil War of 1917-1922, many of this group found their way to Manchuria, a province in China already under Russian economic control. Harbin, its major city, had a large Russian population, schools, and churches. Most of these refugees intended to stay only briefly in Harbin, hoping the Bolsheviks would be

crushed and they might then return home to Russia. By 1921, hopes of a quick Bolshevik defeat waned and, because educational and job opportunities were limited in Harbin, Russians began immigrating in groups of twenty-five or thirty to America's two West Coast Ports of Entry, Seattle and San Francisco. Both ports had active Russian colonies and churches, in addition to universities and job opportunities. Originally, only young students immigrated, but by 1922, whole family groups left for the United States. They came by ship and most entered the United States on Chinese, not Russian, passports.

The flow of immigration continued fairly steadily for a few years. Close to one thousand Russian immigrants eventually settled in Seattle at this time, with no more than fifty moving south to Oregon. The establishment of restrictive immigration quotas by the U.S. Congress in 1924 severely limited Russian immigration to the United States. After that year, only close family relatives of immigrants already in America were permitted entry. The Japanese invasion of Manchuria in 1931 completely stopped Russian emigration from Northern China, the chief source of Russian immigrants to Oregon at this time. In addition, due to strong American mistrust of the Soviet Union, Russian immigrants to America had the added burden of disproving any contact with the new communist state. Those entering under Chinese or Tsarist passports had less trouble than those unfortunate enough to have had a Soviet passport.

Upon arrival in Seattle, most found housing and jobs through the efforts of the energetic rector of St. Spiridon's Russian Orthodox Church, Fr. Alexander Viacheslavov. Most remained in Seattle for reasons already mentioned: jobs, an active Russian church and colony, and the University of Washington. A few, finding no jobs, wandered south in 1923, to find temporary employment on railroad gangs working along the Columbia River in Eastern and Central Oregon. This group, mostly educated males, ultimately found their way to other jobs in the Portland area. They eventually met some of the old-time Russians of the first immigration, through whom they occasionally located better jobs. The oldtimers also informed the newcomers of the existence of an abandoned Russian Orthodox Chapel in East Portland on 20th St. The arrival in 1923 of a refugee Russian priest, Fr. Christopher Oleinikov, gave leadership to the new refugees and they in turn gave renewed vigor to the oldtimers. Both groups, under Fr. Oleinikov's guidance, cleaned the old chapel and re-established Russian church-life in Oregon. At last, Portland had the beginnings of a cohesive Russian organization with which to attract other Russians to the city..

Many of the newcomers found jobs at the Doernbecher Furniture Company in East Portland at 28th Ave. and Sullivan's Gulch. They worked in extremely poor conditions for low wages in a day when labor union activity in local furni-



ture factories was nil. Others worked as gardeners, janitors, manual laborers, cabinet makers, and farmers. One, Vera Krivoshein, eventually became a professor, and five enrolled in the University of Oregon Medical School in Portland. However, all five medical students, including one woman, went elsewhere for jobs. One medical student, Dr. Vladimir Chronovsky, did ultimately return, to Canby, Oregon, to establish a regular medical practice. In short, even though educated, most of these Russians were faced with limited professional opportunities and no major university in Oregon's largest city, Portland, and either accepted laboring jobs or went back to Seattle or San Francisco for more lucrative professional employment and post-graduate education.

Those who did remain, settled in central East Portland, along Grand Ave., Broadway St., in the Hollywood and Albina Districts, and elsewhere in Northeast Portland. A few settled in Sellwood, where several Russian oldtimers lived. After struggling with first-immigration Russians who opposed the re-establishment of Russian church-life in Oregon, the new refugees eventually established and incorporated the St. Nicholas Russian Orthodox Church on Mallory Ave. in Northeast Portland, in 1927. This church became the only cohesive Russian institution in Oregon and functions to this day, albeit in a more Americanized form.

Russian commercial establishments in Oregon were

chiefly limited to a few short-lived restaurants in Portland. Around 1930, Paul E. Bulkin started the "Samovar Cafe" at 2035 N.E. Glisan St. About 1939 he built another restaurant, the "Russian Village" on Stark or Glisan at 120th Ave. Both restaurants folded after 1940, due to lack of money and help. Bulkin moved to Los Angeles. The City Directory lists a "Russian Restaurant" at 43 2nd St. N. in Portland in 1931 and 1932, with different owners each year. Presumably it, too, folded. About the time of the Second World War, Alexander V. Karsavin opened a Russian restaurant near N.E. 39th Ave. and Sandy Blvd., which sold expensive meals and soon closed. One other Russian restaurant, owned by a Nicholas Hitrovo, operated very briefly in downtown Portland in the late 1930's. Finally, a Charles T. Haas represented the Russian Red Cross, as well as serving as Bulgarian Vice-Consul, during the 1930's.

In addition to restaurants, two Russian immigrants opened ballet studios, both in the Hollywood District of East Portland. Ivan Novikoff, who came from Harbin and now resides in Seattle and attends St. Spiridon Cathedral, established his studio at 3830 N.E. Hancock St. The "Novikoff School of Russian-American Ballet" still operates at the same location, offering instruction in classical and character ballet, tap dancing, ballroom dancing, and other dance forms. Nicholas Vasiliev operated a ballet studio for several years in the "7-Up Tower" Building at N.E. 37th

Ave. and Sandy Blvd. The studio is now under different ownership. Also, Marie Gammie's "Russian School of Dancing" operated at various downtown Portland locations throughout the 1930's

During the 1930's and most of the 1940's few Russians arrived in Oregon. Those who did, arrived from other locations in the United States. Many used Portland as a brief "way station" between Seattle and San Francisco. In the 1940's Russian church-life in Oregon dropped to its lowest ebb since its rejuvenation in the 1920's. By 1948 there were fewer than fifteen regularly active members at St. Nicholas Church in Portland. No other Russian social institutions existed at this time, nor did any commercial enterprises, except Novikoff's and Vasiliev's ballet studios. An "Oregon Committee" of Russian War Relief, Inc., did operate during the Second World War, with offices at 737 S.W. 11th in Portland. Annette Jumonville served as Executive Secretary. Several activities took place to aid our Soviet allies and some of Oregon's Russian population participated actively. A similar agency had operated during World War I. By 1948 the situation of Oregon's Russian population had nearly returned full circle to the doldrums of the very early 1920's. Even St. Nicholas Russian Orthodox Church confronted possible extinction. The Great Depression, the lure of larger cities, the Second World War, and death had robbed the state of most of the more active members of the

of the second Russian immigration.

However, what the Second World War took with one hand, it returned with the other: beginning in 1948 and lasting roughly to 1955, the third and last large Russian immigration entered Oregon. These immigrants, partly Ukrainians and Byelorussians, partly Great Russians, were refugees from the chaos of World War II, the so-called "Displaced Persons" or "DP's". Those arriving in Oregon came from two major areas: the DP camps of Germany and Austria, and from China. The former fled Anglo-American repatriation to the Soviet Union; the latter fled the Chinese Communists.

The largest group to enter Oregon came from mainland China via the Philippines. Most of this group had lived in Harbin, Peking, and Shanghai, where large White Russian emigre colonies had existed since the Bolshevik Revolution of 1917. Both Peking and Shanghai had permanent Russian Orthodox archbishops. After most of the Russian emigres fled the interior of China during the Chinese Civil War of 1945-1949 and collected in the foreign enclave in Shanghai, Archbishop John (Maximovich) of Shanghai and Gen. Bologov became the energetic leaders of China's White Russian population. Upon the success of the Chinese Red Army, Archbishop John Shangkhaisky led his flock to the Philippines. Then Archbishop John personally appeared before the United States Congress to appeal for a temporary lifting of U.S. immigration quotas to permit his group to enter San Francisco en masse. He was successful and later became the

Russian Synod-in-Exile Archbishop of San Francisco and is today buried in a crypt below the new Synod-in-Exile Holy Virgin Protection Cathedral at 6210 Geary Blvd., San Francisco.

Several of the Russians from China left San Francisco for Portland immediately, including the Weinglass family, Samson and Ksenia Lihanov, and Olga Turin. Others followed shortly thereafter, as job opportunities arose. However, most of this group remained in San Francisco or passed through Portland to Seattle. Members of this group had little difficulty in adjusting to a new language, as most knew English as a result of contacts with English-speakers in Shanghai and the Philippines.

The second group of DP's came from camps in Germany and Austria, usually arriving in the United States in isolated, small groups, families or as individuals. Often they remained in the East briefly before coming to the West Coast. Many were sponsored by Protestant churches in the National Council of Churches. Several of this group moved to Longview, Washington, while others took jobs in factories in Portland. Most of this group spoke little English. Among the DP's from Germany were several Estonians and all the priests to serve St. Nicholas Church from 1953 to the present, save one, who was an American.

Both groups of the third immigration revitalized the moribund parish life of the Russian Orthodox Church in Oregon. A Mutual Aid Society was formed in the early 1950's,

which functioned sporadically for several years, giving financial aid to newly-arrived Orthodox Russians and Ukrainians. Attendance at divine services increased, as did that of the church school. The church was remodeled and repainted, and new ikons were purchased for the ikonostas by the generous newcomers and several of the older Oregon Russians.

This growth spurt lasted nearly a decade before wilting. The newcomers gradually became adjusted to their new life and several left Oregon for better jobs in the larger cities of California and the East. Some left Oregon for the more active Russian colonies in San Francisco and Seattle. The Oregon church was apparently "not Russian enough".

Others left St. Nicholas Church for the opposite reason: it was "too Russian". Several DP's no longer wanted to identify with their past. Also, the opening of St. John the Baptist Ukrainian Orthodox Church in Sellwood, in Southwest Portland, c. 1959, drew several Ukrainian families away from their Russian brothers. In short, the same lure of better jobs, growing Americanization, or more extensive Russian organizations in Seattle and San Francisco appeared again, as earlier, and rapidly eroded Oregon's small Russian population. A last gasp attempt at organizing a Russo-American Slavic association took place in the mid-1960's. It died stillborn because of opposition by the then-rector of St. Nicholas Church, Archpriest Peter Kurzemnek, who had not been properly consulted concerning the association's formation.

Before concluding, a brief word on the South Slav immigrants to Oregon would be proper, as this group also supported the St. Nicholas Orthodox Church and established its own fraternal organizations. Serbs, Macedonian Slavs, and Bulgarians arrived in Oregon in small numbers during the first two decades of this century. Most worked as laborers or restaurateurs initially. The Serbs were the most active, having two local active fraternal associations during the 1930's, Lodge No. 148 of the Serbian National Federation and Junior Order Lodge No. 95 of the same federation. The leader of Portland's active Orthodox Serbian population was then Nick Odalovich, a Founding Member of St. Nicholas Russian Orthodox Church. Serbian national and religious holidays were observed in the 1930's and an ikon of St. Sava, the patron-saint of Serbia, hangs to this day in St. Nicholas Church. The Bulgarians established their own "Podkrepa" lodge at 2116 N. Killingsworth St. in Portland, when attempts in the late 1930's to form a Bulgarian Orthodox parish in Oregon failed. After Nick Odalovich's death in 1940, and especially after the increased Russification of St. Nicholas Church following the influx of post-Second World War DP's, organized participation of South Slavs in Orthodox Church life ended. A few Bulgarians, Macedonians, and Serbs participate today, but as Americans and with little interest in reviving South Slav cultural life in Oregon.

Finally, a last word on the only other Russians to

settle in Oregon, the "Old Believers" and "Sectarrians." Descendents of schismatics from the Russian Orthodox Church or founders of entirely new Faiths, Old Believer and Sektarian families left Russia at various times since the seventeenth century to escape religious persecution. The first to arrive in Oregon were several families of the Doukhobor sect, who emigrated from Canada shortly before World War I and settled in the Peoria area of Linn County, Oregon. These people were not well received and eventually moved elsewhere or returned to the Doukhobor colonies of Canada. At about the same time, Russian Sektarian families of the Molokan faith arrived in the same area and became well-settled. Under the leadership of Vassily A. Dobrinin, they built a Molokan church near Jefferson, Oregon, where weekly Sunday gatherings were held and Russian Sektarians from various parts of the Willamette valley attended. After Dobrinin's death in 1952, this group ceased activities. In the 1960's Old Believer groups of the "Priestless" schism (i.e., those denying the need for a clergy) from Turkey, Chinese Turkestan, and Manchuria arrived in Oregon, often via South America, and settled around Woodburn, Oregon. They worked either on farms in the area or in furniture, textile, and plastics factories in Portland. Several Old Believer groups still reside at Woodburn, although some have immigrated to Nikolaevsk, Alaska, to escape Americanization. Fr. George Afonsky, then-rector of St. Nicholas



Church, attempted in 1972 to effect a reunion of the schismatic Russian Old Believers at Woodburn with the Russian Orthodox Church, but the attempt came to nothing.

This then, is a brief history of Oregon's Russian population. Never a large or impressive group, yet Oregon's Russians can claim two historical firsts. They constructed and consecrated the first Orthodox temple of worship in the Pacific Northwest, Holy Trinity Chapel in East Portland, finished in 1894, and consecrated early in 1895. And the first white woman to set foot on the shores of the old Oregon Country was the wife of a Russian naval officer and explorer, Anna Petrovna Bulygin.

Sources: Oral interviews: Joseph Cherkezov (1976), Meri Dreis Cole (1976), James Elieff (1976), V. Rev. Fr. Dimitri Gisetti (1975), Rev. Fr. Seraphim Gisetti (1975-1976), Gabriel V. Krivoshein (1974-1976), Vera P. Krivoshein (1974-1976), and Anne Darowish Rottle (1976). Written sources: C.L. Andrews, "The Wreck of the St. Nicholas," Washington Historical Quarterly, XIII, No. 1 (1922), 27-31; Hector Chevigny, Russian America: The Great Alaskan Venture, 1741-1867 (New York: Ballentine, 1973), pp. 118-130; James A. Gibbs, Shipwrecks Off Juan de Fuca (Portland, Ore.: Binfords and Mort, 1968), pp. 2-13; Flora Faith Hatch, The Russian Advance into California (San Francisco: R and E Associates, 1971), pp. 7-29; Gabriel Krivoshein and

David B. Cole, "The Beginnings of the Orthodox Church in Oregon" (unpublished xeroxed typescript, Oregon Historical Library, Portland, Ore., January 1975), pp. 1-4; [Ludmila Kuvshinoff], "Outline History of St. Spiridon Parish of Seattle" (unpublished mimeographed typescript, Seattle, Wn., 1975), pp. 1-8; V.I. Kuvshinov, "Sv. Spiridonovskii Russkii Pravoslavnyi Sobornyi Prihod v Siattle, Vashington", in Iubileinyi sbornik v pamiat' 150-letia Russkoi Pravoslavnoi Tserkvi v Amerike, Jubilee Editorial Committee (New York: Russian Orthodox Greek Catholic Church of North America, 1945), II, 124-138; letters of Gabriel and Vera Krivoshein, Portland, Ore., to Hans H. Plambeck, Department of Sociology, Oregon State College, Corvallis, Ore., February 11, 1952, and June 12, 1952; letters of Hans H. Plambeck, Department of Sociology, Oregon State College (later University), Corvallis, Ore., to Mr. and Mrs. G.V. Krivoshein, Portland, Ore., February 26, 1952, and to David B. Cole, Portland, Ore., July 2, 1975; Oregon State College, Department of Sociology, "Survey of Ethnic Groups in Oregon: the Russians" (unpublished survey sent by Hans H. Plambeck to Gabriel and Vera Krivoshein, Portland, Ore., in two parts, dated February 11, 1952, and June 12, 1952); and F.C. Richardson, "Racial Groups of Portland, Oregon, 1918" (unpublished typescript located at Central

Branch Library, Library Association of Portland,  
Ore., 1918), p. 1-5.

APPENDIX D

PICTORAL HISTORY OF THE RUSSIAN  
ORTHODOX CHURCH IN OREGON

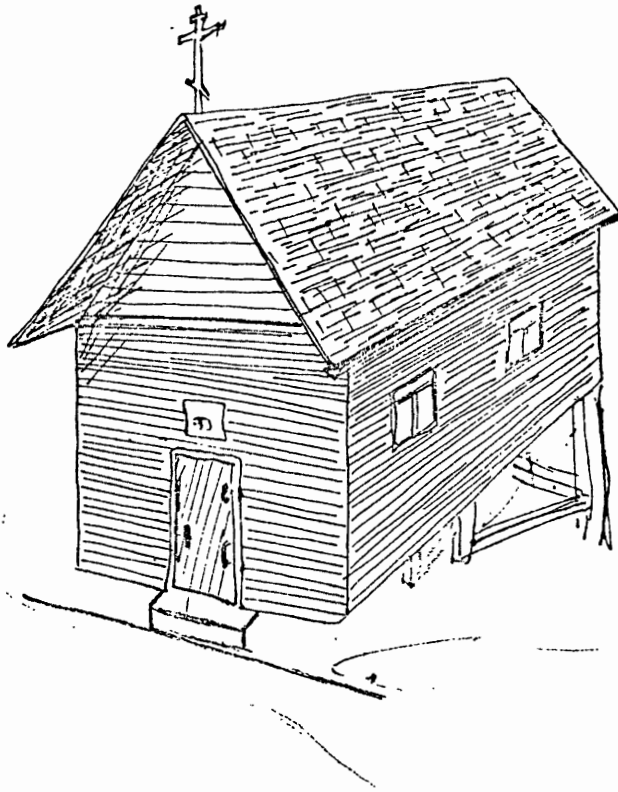
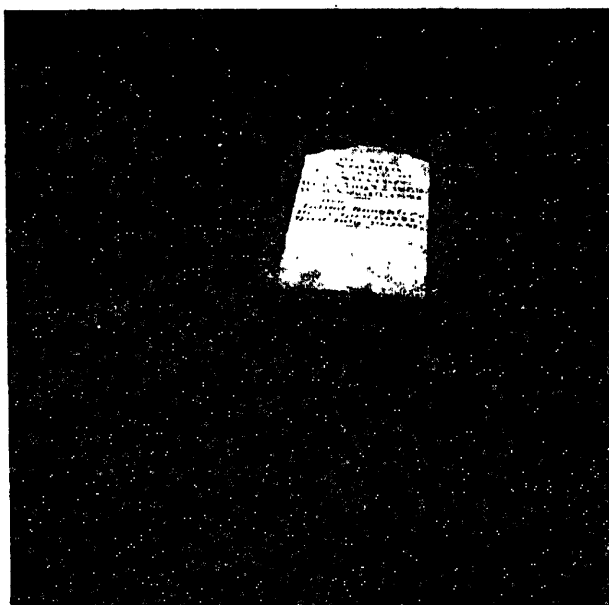


FIG. I: Holy Trinity Russian Orthodox Chapel at 150 E. 20th St. in Portland (1894-1927). (Drawing by G.V. Krivoshein.)



(A)



(B)

FIG. II: (A) Present-day S.E. 20th Ave. looking north across S.E. Belmont St. Holy Trinity Chapel stood exactly at the base of the billboard in the center of the photograph. (B) Grave of Lavrenti Chernov's first wife Natalie and infant daughter at Lone Fir Cemetery, Portland. Chernov is buried in an unmarked grave to the left in the photograph and his second wife, Anna, is buried to the right. (Author's photographs)



FIG. III: The temporary house-church and rectory used by Oregon's Russian Orthodox population from 1925 to 1927. Located at 780 E. 9th St. N. in Portland. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. IV: A rare interior photograph of the temporary house-church used by Oregon's Russian Orthodox population from 1925 to 1927. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. V: St. Nicholas Russian Orthodox Church, Portland, Oregon, as it appeared exactly at the time of its purchase, October 31, 1927. The first rector of the new church building, Fr. John Zlobin, stands in the center, flanked by two of the first trustees of the parish, Nick Odalovich (l.) and George Kules (r.). (Cole-Krivoshein Collection, Oregon Historical Society)



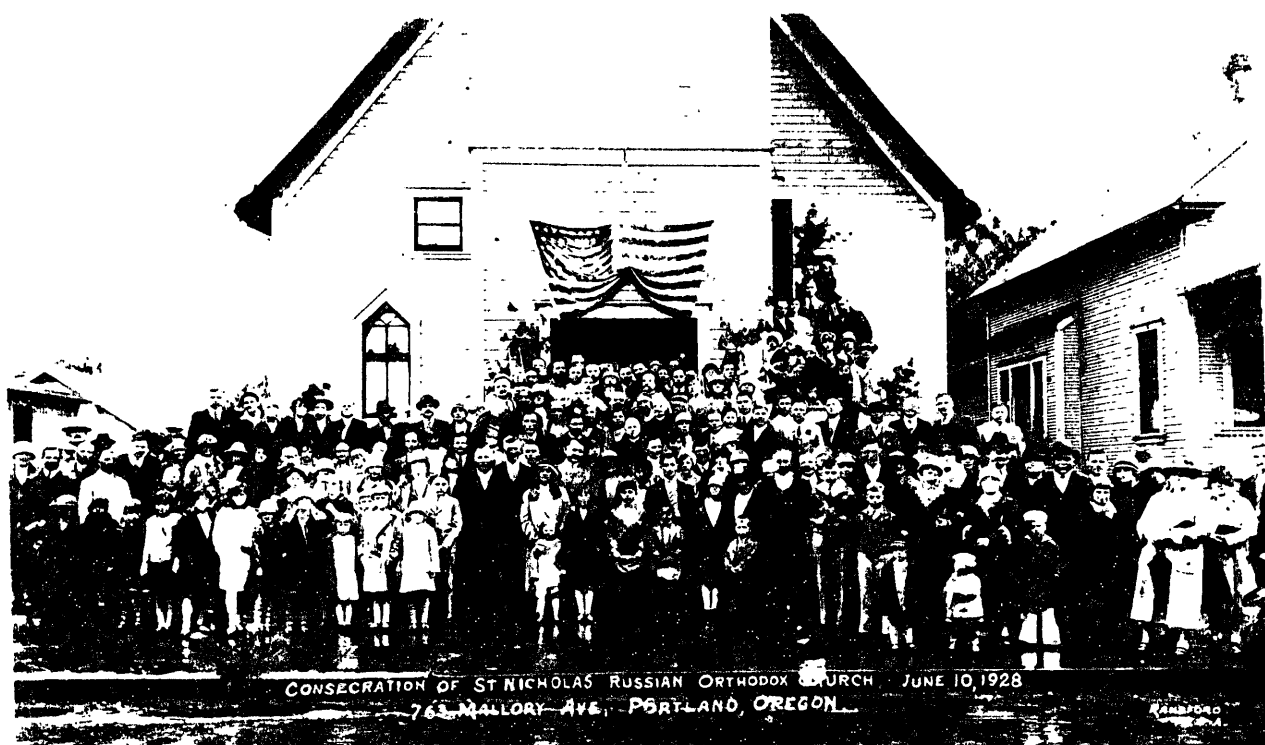


FIG. VI: The Consecration (Greater Blessing) of St. Nicholas Russian Orthodox Church, Portland, Oregon, Sunday, June 10, 1928. Present in the photograph is most of Oregon's Slavic, Greek, and Arab population. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. VII: The consecrating bishop and attending clergy, St. Nicholas Russian Orthodox Church, Portland, Oregon, June 10, 1928. From left to right: Igumen John Zlobin, rector of St. Nicholas Church; Archpriest V. Sakovich, Dean of Holy Trinity Russian Orthodox Cathedral, San Francisco; Fr. G. Taylor Griffith, Chaplain to the Episcopal Bishop of Oregon; Rt. Rev. Walter Taylor Sumner, Episcopal Bishop of Oregon; altar boys; Russian Bishop Alexy of San Francisco, consecrator; Archdeacon Peter Kotliaroff of Holy Trinity Cathedral, San Francisco; Archpriest Nicholas Mitropolsky, Dean of St. Spiridon Russian Orthodox Church, Seattle; and Fr. Christophoros Tsarouhas, Rector of Holy Trinity Greek Orthodox Church, Portland. Behind the clergy are members of the choir of Seattle's St. Spiridon Church, directed by Dr. Petroff. (Cole-Krivoshein Collection, Oregon Historical Society)

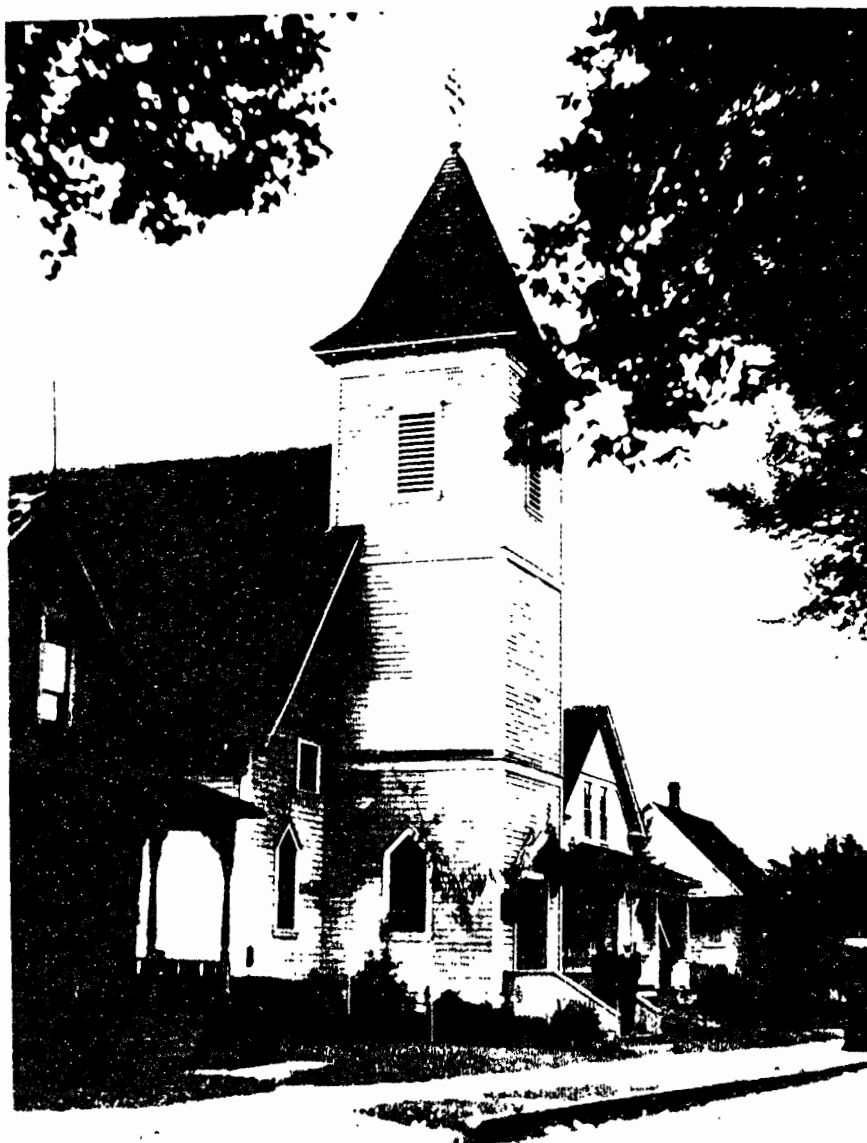


FIG. VIII: St. Nicholas Russian Orthodox Church as it appeared November, 1937. The frame house to the left in the photograph was purchased in 1939 to serve as a rectory and parish hall. The house behind the two figures was purchased in 1957 for a new rectory. The two figures are Archpriest Basil Shaposhnikov (l.), then Dean of Russian Synod-in-Exile parishes in the Western United States, and John M. Stalberg (r.), longtime parishioner and later Russian Orthodox Bishop of Washington, D.C. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. IX: Leaders of Oregon's Russian Orthodox community during the 1930's and 1940's. Fr. Nicholas Levko, Rector of St. Nicholas Church (1936-1953), is flanked by Vladimir V. Olenick (l.) and Victor M. Stepantsov. Behind them stand (l. to r.) Gabriel V. Krivoshein, Nicola Knezevich, Jovan G. Gulan, and Andrew M. Starinovich. Picture taken late 1930's on porch of St. Nicholas Church, Portland. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. X: Metropolitan Leonty addresses the Congregation of St. Nicholas Russian Orthodox Church during the Liturgy celebrating the parish's twenty-fifth anniversary, Sunday July 19, 1953. Church starosta Vladimir Olenick stands in front of the St. Nicholas choir. Olenick was starosta (elder) from 1928 until his death in 1962. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. XI: Oregon's Russian and South Slav community in the 1950's. Fr. Nicholas Levko (center top) is replaced by Fr. Dimitri Gisetti (to Fr. Levko's right), September 27, 1953, and the era of the post-World War II DP's begins. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. XII: Rare photograph of a Russian Orthodox funeral service, showing the memorial service for Vladimir V. Olenick, January 2, 1963. Participating clergy include (from l. to r.): Fr. George Harb, Rector of St. George Syrian Orthodox Church, Portland; Fr. Nicholas Sherotsky, Rector of St. Nicholas Church; Fr. Paul Jeromsky, Dean of St. Spiridon Cathedral, Seattle; and Fr. Dimitri Gisetti, former rector of St. Nicholas Church. Photograph taken inside St. Nicholas Church. (Cole-Krivoshein Collection, Oregon Historical Society)



FIG. XIII: St. Nicholas Orthodox Church, Portland, as it appears in 1976. Above, interior photograph of the ikonstas, including large ikons of (l. to r.) St. Vladimir, St. Andrew, Archangel Gabriel, Virgin and Child, Christ, Archangel Michael, St. Nicholas, and St. John the Baptist. (Cole-Krivoshein Collection, Oregon Historical Society)





FIG. XIV: An exterior photograph of St. Nicholas Orthodox Church, 3605 N.E. Mallory, St., Portland, Oregon, as it appears in 1976. (Author's photograph)